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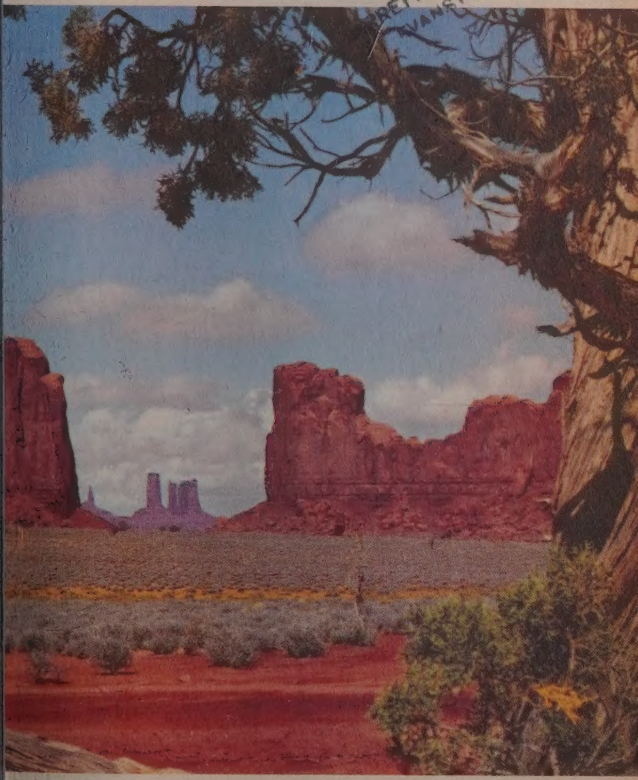

The Unbounded Earth

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Cover—Monument Valley, Arizona, by Joseph Muench

Monthly Thoughts

BY CHARLES FILLMORE

To be Used from September 1 to September 30

Illumination: I am willing to do God's will, a the way is made clear.

Prosperity: It is God's will to supply me wi every needful thing, and I am open and recepti to His bounty.

Healing: God's will for me is health and whol ness, and I accept His will in mind and in bod

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Spiritual Mind, the Principle of Prosperity

from the writings of

CHARLES FILLMORE

EVERYTHING that appears in the universe had its origin in mind. Mind evolves ideas, and ideas express themselves through thoughts nd words. Understanding that ideas have a permanent existence and that they evolve thoughts and vords, we see how futile is any attempted reform hat does not take them into consideration. This is vhy legislation and external rules of action are so veak and transient as reforms.

Ideas generate thought currents as a fire under a oiler generates steam. The idea is the most imporant factor in every act and must be given first place n our attention if we would bring about any results of a permanent character. Men formulate thoughts nd thoughts move the world.

Ideas are centers of consciousness. They have a

positive and negative pole and generate thoughts
every conceivable kind. A man's health, intelligen
finances, in fact everything about him, are deriv
from the ideas to which he gives his attention.

Man has never had a desire that could not son
where, in the providence of God, be fulfilled. If t
were not true, the universe would be weak at
most vital point. Desire is the onward impulse of t
ever-evolving soul. It builds from within outwa
and carries its fulfillment with it as a necessa
corollary.

All is mind. Then the things that appear mu
be expressions of mind. Thus mind is reality, a
it also appears as phenomena. The is-ness of mi
is but one side of it. Being is not limited to the lev
of is-ness; it has all possibilities, including that
breaking forth from its inherencies into the real
of appearances. Mind has these two sides, being a
appearance, the visible and the invisible. To say th
mind is all and yet deny that things do appear
have any place in the allness is to state but half t
truth.

An idea is capable of statement as a propositio
The statement is made in response to a desire
know experimentally whether the proposition
capable of proof. A number of elements are involve
in the statement of a proposition that are not int
gral parts of the proposition itself but necessary
its working out. In the simplest mathematical pro
lem processes are used that are not preserved aft
the problem is solved yet that are necessary to its s
lution. The figures by the use of which we arrived
the solution are immediately forgotten, but the

uld not be dispensed with and it is to them we owe e outcome. The exact outcome of each step in the lution is a matter of experiment. The intermediate eps may be changed or retracted many times, but timately the problem is solved and the fulfillment the desired result attained. If this is true of the nplest problem in arithmetic it is equally true of e creation of the universe. "As above, so below." ere is where many who have caught sight of the rfection and wholeness of the ideal fail to demonrate. They deny the appearance because it does not press perfection in its wholeness.

The student in the depths of a mathematical oblem who should judge thus would erase all his gures because the answer was not at once apparnt, though he may have already completed a good art of the process leading up to the desired answer. Ve would not say that a farmer is wise who cuts own his corn in the tassel because it does not show e ripened ears. Do not jump to conclusions. Study situation carefully in its various aspects before you ecide. Consider both sides, the visible and the insible, the within and the without.

The very fact that you have an ideal condition world in your mind carries with it the possibility its fulfillment in expression. Being cannot shirk xpression To think is to express yourself, and you re constantly thinking. You may deny that the nings of the outer world have existence, yet as long s you live in contact with them you are recognizing hem. When you affirm being and deny the expreson of being, you are a "house divided against itelf."

We have all wondered why we do not und stand more Truth than we do or why it is necess to understand at all, since God is all-wise and present. Understanding is one of the essential pa of your I AM identity. Man is a focal point in G consciousness and expresses God. Therefore he m understand the processes that bring about that pression. Infinite Mind is here with all its ideals a resource for man, and what we are or become is t result of our efforts to accumulate in our own c sciousness all the attributes of infinite Mind. W have learned that we can accumulate ideas of pow strength, life, love, and plenty. How should we u these ideas or bring them into outer expression wi out understanding? Where shall we get this und standing save from the source of all ideas, the o Mind? "But if any of you lacketh wisdom, let h ask of God, who giveth to all liberally and upbra eth not; and it shall be given him."

In following the principles of the mathemat we use rules. There is a rule of addition that we mu observe when we add; other rules that must be fo lowed when we subtract or multiply. The ideas Divine Mind can only be expressed when we follo the rules or laws of mind, and these rules requi understanding if we would follow them intelligent and achieve results. Man is given all power and a thority over all the ideas of infinite Mind, and th idea of wisdom is one of them.

Closely associated with the idea of wisdom in D vine Mind is the idea of love. These ideas are th positive and the negative pole of the creative Pri ciple. "Male and female created he them." Th

as of God-Mind are expressed through the con-
ction of wisdom and love. God commanded that
se two ideas should be fruitful and multiply and
lenish the whole earth with thoughts in expres-
n.

We have access to the divine realm from which
thoughts are projected into the world. We are
stantly taking ideas from the spiritual world and
ming them into our own conception of the things
desire. Sometimes the finished product does not
sfy or please us. That is because we have taken
idea away from its true parents, wisdom and
e, and let it grow to maturity in an atmosphere
error and ignorance.

In the matter of money or riches we have taken
idea of pure substance from the spiritual realm,
n have forgotten the substance idea and tried to
ck it out in a material atmosphere of thought. It
s a wonderful idea, but when we took it away
m its spiritual parents wisdom and love, it be-
ne an unruly and disappointing child. Even if
hout love and understanding of substance you
umulate gold and silver, your store will not be
ble or permanent. It will fluctuate and cause you
ry and grief. There are many people who "don't
w the value of a dollar," with whom money
nes and goes, who are rich today and poor to-
rrow. They have no understanding of the sub-
nce that is the underlying reality of all wealth.

To have adequate supply at all times, an even
v that is never enough to become a burden yet
ays enough to meet every demand, we must make
on with the Spirit that knows how to handle ideas

as substance. Men have the idea that material stance is limited, and they engage in competi trying to grab one another's money. Divine M has ideas of substance as unlimited and everywl present, equally available to all. Since man's wor to express substance ideas in material form, we n find a way to connect ideas of substance with i of material expression, to adjust the ideas of m mind with the ideas of Divine Mind. This is complished by faith through prayer.

That part of the Lord's Prayer which re "Give us this day our daily bread," is more corre translated, "Give us today the substance of tor row's bread." By prayer we accumulate in our m ideas of God as the substance of our supply support. There is no lack of this substance in infi Mind. Regardless of how much God gives, ther always an abundance left. God does not give material things, but Mind substance—not money ideas—ideas that set spiritual forces in motion that things begin to come to us by the applicatior the law.

It may be that you solve your financial prob in your dreams. Men often think over their pr lems just before going to sleep and get a solut in their dreams or immediately upon awaken This is because their mind was so active on the tellectual plane that they could not make con with the silent inner plane where ideas work. W the conscious mind is stilled and one makes con with the superconsciousness, it begins to show how our affairs will work out or how we can hel bring about the desired prosperity.

This is the law of mind. The principle is within ch one of us, but we must be spiritually quickened life and in understanding before we can success- lly work in accord with it. However we must not scount the understanding of the natural man. The nd in us that reasons and looks to the physical side things has also the ability to look within. It is the or through which divine ideas must come. Jesus, e Son of man, called Himself "the door" and "the ıy." It is the divine plan that all expression or dem- stration shall come through this gateway of man's nd. But above all this are the ideas that exist in the imal state of Being, and this is the truth of which must become conscious. We must become aware the source of our substance. Then we can diminish increase the appearance of our supply or our ances, for their appearance depends entirely on r understanding and handling of the ideas of sub- nce.

In the 2d chapter of Genesis this living substance called "dust of the ground" in the Hebrew, and lam was formed from it. We find that the ele- ntal substance is in the body. The kingdom of the avens or the kingdom of God is within man. It is a ngdom of substance and of Mind. This Mind inter- netrates our minds and our minds interpenetrate d pervade our bodies. Its substance pervades every om of the body. Are you giving it your attention, do you still look to outer sources for supply? Are u meditating and praying for an understanding of s omnipresent substance? If you are, it will come, d it will demonstrate prosperity for you. When it es, you are secure, for nothing can take that true

prosperity from you. It is the law that does not a
cannot fail to operate when once set in operati
in the right way.

This law of prosperity has been proved time a
time again. All men who have prospered have us
the law, for there is no other way. Perhaps they w
not conscious of following definite spiritual metho
yet they have in some way set the law in operati
and reaped the benefit of its unfailing action. Oth
have had to struggle to accomplish the same thin
Remember that Elijah had to keep praying and
firming for a long time before he demonstrated t
rain. He sent his servant out the first time, and th
was no sign of a cloud. He prayed and sent him
again and again with the same result, but at la
after repeated efforts, the servant said he saw a lit
cloud. Then Elijah told them to prepare for ra
and the rain came. This shows a continuity of eff
which is sometimes necessary. If your prosperity d
not become manifest as soon as you pray and
firm God as your substance, your supply, and yo
support, refuse to give up. Show your faith by ke
ing up the work. You have plenty of Scripture
back you up. Jesus taught it from the beginning
the end of His ministry and demonstrated it on ma
occasions. Many have done the same thing in
name.

Jesus called the attention of His followers to t
inner realm of mind, the kingdom of God substan
He pointed out that the lilies of the field w
gloriously clothed, even finer than Solomon in all
glory. We do not have to work laboriously in t
outer to accomplish what the lily does so silently a

eautifully. Most of us rush around trying to work ut our problems for ourselves and in our own way, ith one idea, one vision: the material thing we ek. We need to devote more time to silent meditaon and like the lilies of the field simply be patient id grow into our demonstrations. We should reember always that these substance ideas with which e are working are eternal ideas that have always isted and will continue to exist, the same ideas that rmed this planet in the first place and that susin it now.

This gives us another side of the prosperity law. Ve open the way for great demonstrations by recogzing the Presence and praising it, by thanking the ather for Spiritual quickening. We quicken our fe by affirming that we are alive with the life Spirit; our intelligence by affirming our oneness ith divine intelligence; and we quicken the inwelling, interpenetrating substance by recognizing id claiming it as our own. We should meditate in is understanding and give sincere thanks to the od of this omnipresent realm of ideas because we n think His thoughts after Him. We can thank the ather that His thoughts are our thoughts and that ur natural mind is illumined by Spirit. We can ilmine our mind any time by affirming this thought:

I thank Thee, Father, that I think Thy thoughts ter Thee and that I am illumined by Spirit.

Spiritual thoughts are infinite in their potential-, each one being measured by the life, intelligence, id substance with which it is expressed. The thought brought into expression and activity by the word. very word is a thought in activity, and when spoken

it goes out as a vibratory force that is registered the all-providing substance.

The mightiest vibration is set up by speaking the name Jesus Christ. This is the name that is nam "far above all rule, and authority," the name abo all names, holding in itself all power in heaven a in earth. It is the name that has power to mold t universal substance. It is at one with the Fathe Mother substance, and when spoken it sets forc into activity that bring results. "Whatsoever ye sha ask of the Father in my name, he may give it to you "If ye shall ask anything in my name, that will I do There could be nothing simpler, easier, or freer fro conditions in demonstrating supply. "Hitherto [b fore the name Jesus Christ was given to the worl have ye asked nothing in my name: ask, and ye sha receive, that your joy may be made full."

The sayings of Jesus were of tremendous pow because of His consciousness of God. They raised t God ideal far above what had ever before been co ceived. These ideas so far transcended the thoug plane of the people that even some of the discipl of Jesus would not accept them, and they "walke no more with him." Until fairly recent times mo men have failed to grasp the lesson of the power the spoken word expressing spiritual ideas. Jesus h never been taken literally, else men would ha sought to overcome death by keeping His saying Few have taken His words in full faith, not only b lieving them but so saturating their mind with the that they become flesh of their flesh and bone of the bone, being incarnated in their very body, as Jes intended.

The secret of demonstration is to conceive what is true in Being and to carry out the concept in thought, word, and act. If you can conceive a truth, there must be a way by which you can make that truth apparent. If you can conceive of an inexhaustible supply existing in the omnipresent ethers, then there is a way by which you can make that supply manifest. Once your mind accepts this as an axiomatic truth it has arrived at the place where the question of processes begins to be considered.

The Gift of Prayer

Hazel Thomas Wright

Truly a blessing is the gift of prayer.
I can commune with God no matter where
I am! Oh, what a privilege to pray
For strength and guidance as I meet each day.
For greater wisdom, that I may discern
The good in every circumstance, I turn
To God and know that He will calm my fears.
How precious is the knowledge that He hears
My every plea and answers in His wise
And loving way. Through prayer I realize
God's Spirit in me sets all things aright,
Keeps me attuned to Him through day and night
Thankfully, ever joyously, aware
That He has blessed me with the gift of prayer.

Acceptance

NENA L. HART

WHY IS IT THAT man has failed to manifes God's good will in a complete way? H Emilie Cady says in her book, *God a Pres ent Help,* "It is because we have not known how t deal with the things that are contrary to His will and how to take that which God has freely given."

As we go on in our Unity studies we do lear how to deal with the things "that are contrary to Hi will." Unity's basic textbook, *Lessons in Truth,* is spiritual primer that explains how we can learn an practice the law of right thinking. It tells specificall how to deal with the negative things we know ar not in accordance with God's will of goodness fo us. The two chapters, "Denials" and "Affirmations," are especially clear and helpful in this respect. Bu "how to take that which God has freely given," a Dr. Cady states—here many of us falter. If Go gives so freely, why is it that we cannot take freely

One of the many reasons why man does not tak that which God so freely gives is that man ha strained and struggled for so long in outreaching fo good that the concept of hardship has become in grained in his consciousness. He has followed th dictum, "In the sweat of thy face shalt thou ea bread," and he therefore seems to fall much mor readily into the belief that his good is going to b hard to get. Let us examine ourselves. If we are in clined to think along these lines, then it is certainl

concept that can be let go. In its place, we must re-
ind ourselves often of the words of Him who came
lift fallen Adam and to bless man, "Take my
ke upon you, and learn of me; for I am meek and
wly in heart: and ye shall find rest unto your souls.
or my yoke is easy, and my burden is light." Any
me we find ourselves laboring under the thought
at some good we desire is hard to get or something
e want to do is hard to accomplish, let us at once
place it. With a little practice and a little effort we
n believe that our good is going to be easy to get
d that what we want to accomplish will be easy
d joyful.

To accept goodness we must also practice good-
ess. We sometimes forget that the getting of good
also a matter of doing good. It is a matter of co-
eration with God; we must not just simply sit back
d let Him do all the work. "Not every one that
ith unto me, Lord, Lord, shall enter into the king-
m of heaven; but he that doeth the will of my
ther who is in heaven." Here the accent is definite-
on the word *doeth.* Right where we are we must
gin to express more of God's goodness in our
es. We need not wait until we are stronger, richer,
iser, more spiritual. Although there will always be
w horizons of learning, growth, and accomplish-
ent ahead of us, still we need not put off our claim
today's good. We can do good today, for every
rson has ways right at hand in which he can bestow
od's goodness on others. He can be kinder, more
tient. He can give praise instead of criticism, a
lping hand instead of disinterest, a smile instead
a frown.

And if we start giving in little ways, let us als not forget that it is just as important that we star accepting God's good in little ways right at hand ways we may have overlooked or ignored. We ar never to disdain small signs but are to praise an give thanks for all good that comes, whether it b in small measure or large. As we give goodness, s do we receive goodness, and our generous acknowl edgment of it opens the channels ever wider.

Timidity and fear sometimes prevent us from ac cepting the good that God has for us. Miss Cady say in *God a Present Help,* "Did Jesus ever tell anyon that it was God's will for him to suffer lack, or b sick, or be a failure in any way? . . . When any o these things come upon you, arise at once and clai your rightful inheritance. When God said to Moses 'I AM,' it was as though He said: 'I am this momen to you anything that you have courage to claim M for, but you must prove Me. I am the supply of ever lack in your life, but you must take Me for it, an then stand still and see the salvation that I will wor for you.' "

Many times we are just simply afraid to clai the good that God intends for us. We doubt, w waver, and we fall back. Peter, who stands for fait in the circle of Jesus' apostles, was their leader. Ou faith must be strong and brave to be the leader o the spiritual faculties we wish to draw forth in full ness. Although Peter's judgment was not mature i the beginning, just as ours is not at times, there wa a certain quality of boldness that characterized Pete in several instances recounted in the Gospels. Bold ness, bravery, courage—these are marvelous qualitie

incorporate into our faith while we are learning deny error and affirm Truth.

Sometimes we are prevented from accepting our ood because we stubbornly cling to the thought that ur good must come in a certain way. What God ills for us is the primary thing to keep in mind, not e exact way in which that will is to be made mani-st. That part of it is God's business. Ours is to keep ur attention constant in divine cause. Only too many mes we say, "Let Thy will be done in my life, but t it be done my way." It is interesting here to note at the primary definition Webster gives the word *cept* is: "To receive (a thing offered) with a con-nting mind." When our Lord said in the Garden f Gethsemane, "Not my will, but thine, be done," e was not referring to God's will as being a specific ing: the impending ill-treatment and crucifixion at faced Jesus. No, His gaze was fixed steadfastly ove and beyond. He knew that God's will for Him as complete victory over every negative situation. od's will for Him was resurrection from every miting condition, as it is for us.

To be able to accept good we must also learn to oose good. Free will is God's greatest gift to us. o exercise our free will in any way we choose is ur greatest privilege, and at the same time our reatest responsibility. Many times in the past we ay not have chosen what was for our good. Per-aps we desired things that did not add to our well-eing or our spiritual growth. It is only in the light f understanding that we can learn to lift up our de-res, and thereby choose for ourselves what the Fa-er chooses for us.

How do we get this light of understandin which is so necessary to the development of goo judgment and discrimination? As with anything el we need, we get it by going directly to the Father ar claiming it as ours already. God stands ready ar willing to provide not only the material things nece sary for satisfaction, but the spiritual qualities v need for growth. The marvelous qualities of His d vine character are ours to draw on as we will. W are not to condemn or criticize ourselves, nor exper all our effort in fighting and resisting false desire We are to bless ourselves with the thought that d sire in inception is good. We will always know d sire in one form or another because we are growin unfolding beings. *Lessons in Truth* states, "The on way God has of letting us know of His infinite su ply and His desire to make it ours is for Him to pu gently on the divine spark living within each one us. He wants you to be a strong, self-efficient man woman, to have more power and dominion over a before you; so He quietly and silently pushes a litt more of Himself, His desire, into the center of yo being."

As we grow and unfold, our vision broadens ar our desires change; peace and patience are broug by increased understanding. We choose things th are for our good, our well-being, our spiritu growth. Instead of desiring things that serve on private ends, we enlarge our desires to include t good of many.

After all, simply learning how to accept God perhaps the most important thing we can ever lea about the acceptance of good. Serenity and conte

ent come to us when we cease our straining and utreaching for things and conditions and learn to ait quietly on Him. We seek and find Him in the ill cloisters of prayer within the heart. We relax in is love. We yield ourselves to His healing presence. Ve tell Him we are willing to let Him guide our forts and we assure Him of our hearty co-operation. Ve are joyous; we welcome our good with open inds and outstretched hands in whatever form it ay come. We look for and are thankful for good-ess right where we are.

Then there can be no bar to our success nor any elay in the manifestation of our good. If there eems to be delay, or even failure, it is because we do ot see the whole, whereas God sees from beginning end. Though yet there may be no outer evidence, great deal of inner success and growth may already ave taken place and may be ready to spring into anifestation. Spirit works very quietly, and some-mes the outer man is slow to recognize achieve-ent.

Above all, we are not impatient and we avoid a oubtful attitude. We have faith in God and His ility to help us, and we have faith in our own ility to work with Him in bringing about our good. Ve are not discouraged. We do not get down-earted. We do not desert God nor does He desert s. As He is loyal, so are we. We know there is not e slightest thing about our needs that is not known the Father; we know that He is completely able satisfy every need.

We can say joyfully, *"God takes me by the hand nd leads me on the upward path to my good,"* and

then with the Psalmist we can sing,

"Leave it all quietly to God, my soul,
My rescue comes from him alone;
Rock, rescue, refuge, he is all to me,
Never shall I be overthrown."

Beyond Speech

If speech could only carry
The soul's deep, voiceless cry;
I would tell you God is goodness,
And I would tell you why.

Then you would feel the presence
And the sure unfailing care
Of God, who waits beside us
And hears our faintest prayer.

If words could only picture
The uplifting sense of grace
That God grants to the believing,
You would seek His dwelling place.

But the power of words is empty—
Spirit is too profound;
God's good is beyond the confines
Of the artifice of sound.

And only the earnest seeker,
Whose faith is strong and clear,
Can feel the priceless comfort
Of God, forever near.

—Leola Littrel

Victory through Retreat

FAITH CORNWALL

JESUS SEEMED to be the master of every situation in His life. Even through the events leading up to the Crucifixion, He retained His dignity. He did not run away, but with poise calmly and oldly faced what lay before Him. During His inistry He was the authoritative teacher, the fear-ss breaker of tradition, and the One who could eal everyone who came to Him. It was Jesus who alked firmly to the tomb of Lazarus and com-nanded in a loud voice, "Lazarus come forth."

Yet, on one occasion—the time after the healing f the man with the withered hand—He seemed to lay a different role, one that was almost out of naracter. With His characteristic command of the tuation He spoke the word of healing to the man, n spite of the fact that it was the Sabbath day and nere were those present who would condemn Him or healing on the Sabbath. After the healing had ken place, Jesus' enemies began to plot against him, but when Jesus perceived this He withdrew o another place.

We have been instructed not to run away from tuations and have been advised that, if we do not vercome where we are the thoughts and emotions hich are responsible for our difficulties, we are rtain to meet similar difficulties elsewhere. Yet sus withdrew instead of remaining to see to its onclusion the inharmonious situation between Him-

self and the established religious leaders. There i an important lesson in this incident, and it is, in th words of Jesus Himself, "Resist not him that i evil."

We may battle with an adverse condition for long time and not make any progress in overcomin it, but if we withdraw our thought from it and pe mit the law of divine justice to work for us in it quiet way, the problem will be resolved by a righ solution.

During a period in my life in which it seemed was about to be unjustly treated, I was guided to certain passage of Scripture. This passage served a a lifeline to me until I was able to establish mysel in peace. It was "Jehovah will fight for you, and y shall hold your peace." With this reassurance began to trust the Lord. I knew that as I lived with in Him in thought and action only good would com to me. My faith was justified, for justice was estab lished in my life at this time, and all factors in th situation worked together for good.

When we oppose error conditions in our live we are working with external things. We are for getting the power of Truth that abides at the cente of our being and flows through us into manifesta tion when we have faith in it. When we withdraw the substance of our thought from outer condition and center it on Spirit, we attune our thought to th divine law that governs the universe and regulate our affairs in harmony and order.

At one time a woman of my acquaintance was i great pain, and was also suffering from a high fever She visited a physician who advised her that it woul

necessary for her to have an operation right away. er instant response was that she would not be erated on. The doctor asked, "You believe nature ill take care of it?"

She replied, "Yes, I certainly do."

He said, "Well, of course, it's your life."

She stepped out the door and said to herself, No, not my life, but God's life." She returned home d in only two days was entirely well.

In telling of her healing, she said: "I knew that y organs were perfect in the beginning and were rfect then. I felt new life flowing through my dy temple. I was so convinced that good health as established then that I rejoiced and thanked od for His perfect work." She had withdrawn from man efforts, ways, and means for help in the uation; she had even withdrawn from the pain-l and inharmonious condition and from the be-f in it. Instead, she had entered the citadel of e thought and had immersed herself in the pres-ce of God. By abiding in this oneness in con-ousness she had manifested in her body only at which was like God. It takes faith that is more an surface acceptance of good to have an experi-ce of this kind. But the ground gained when one kes such a stand is more than a mere demonstra-n of faith, important though that may be. It is e increased ability to enter with ease and confi-nce the "secret place of the Most High" whenever need arises.

Thus, we achieve victory through retreat, not by fusing to face our problems but by turning aside om conflicts and renewing ourselves in the con-

sciousness of the goodness, power, and love of Go

Truth students are sometimes accused of wit drawing from reality. The opposite is true; th withdraw to reality. In prayer they gather togeth their true spiritual forces for a new kind of offensi in which their divinely inspired words of faith forth to take command and to heal.

As winter approaches, the trees protect ther selves from the cold weather by drawing the s from the ends of the branches to the inner pa of the trunks. As the trees keep the sap thus ce tered, they are protected. In a similar manner must learn to live at the Christ center of our b ing, for only then can we weather the stor that appear in every life. No irritations or ev catastrophes can reach the person who is center in God, for he knows the truth of the affirmatio "God is good, and I am good; therefore, only go can come to me."

Mind your mental step.

Thoughts are mental words that powerfully work in the body.

When the hands are busy with the accustomed task, the mind discusses with itself the pros and cons of recent occurrences and of occurrences that stand sharply defined in memory.

If the thoughts are quarrelsome, critical, they bring about a distressful condition in the body. Solomon admonished that the heart be kept with all diligence; he spoke facts when he said that the issues of life are from our secret thoughts.

—IMELDA OCTAVIA SHANKLIN

Our Father's Business

MARIA ANN AIGNER

"THE BUSINESS OF THE DAY" is a phrase we hear often. The business of making money, erecting structures, and creating organizations is seemigly the major concern of our society.

Gandhi believed that to gain spiritual enlightenent the world needs to discard much of the "busiess" that surrounds us and go back to the simple ing of our forefathers. His urgent plea for a rern to quiet, natural living stemmed from an awareiss of the gulf that has been created between us d our Father by the misuse of many of the "benefs" of civilization. In studying his life and philosphy I came to understand and sympathize with his wpoint. All too often, long hours and vast quantes of energy are spent trying to establish a certn level of security and prosperity and then a nilar quantity of energy is spent in seeking to ntain and improve that level once it is reached.

There was One who at the age of twelve knew e true business of His life. "Wist ye not that I ust be about my Father's business?" These were sus' words when His mother and father sought divert Him from His central aim and purpose. ready He had found His core, His center, and was tting the precious moments of His days to their st use by doing the work His Father had called m to do.

Today how many of us can honestly say that we

know our designated work? How many actua recognize that our business here is our Father's bu ness, just as it was for Jesus? How many of us u derstand that our purpose in life is to be willi tools through which God may teach?

Whatever we do—whether we are chefs, bri layers, nuclear scientists, zoo attendants, soda cler lawyers, farmers, or salesmen—our every act, wo and thought should be divinely prompted and l come a method or tool for God to use in teachi other persons. He uses us through the thought for that He puts in our minds and which radiate to eryone and everything about us. Each day He wri on our hearts His laws of love, understanding, tru compassion, and sensitivity. We are the tools which He carries on His work. Regardless of response to Him, work goes on; and only we beco the losers through delaying the day that we en our "Father's business."

Whether we willingly assume the role of bei His tool and co-operate with Him is determined the degree of our faith. Some persons without h ing any training know the importance of their lationship with every part of God's world.

In earlier days before our world became su a busy place, man had more time to spend with God. Our fathers recognized their oneness mu more quickly and easily. When a man spent lo hours working in the field and a woman work in her kitchen, communion with nature brough sense of oneness that today we must search for tently and with much effort. Our fathers heard Go voice in the quiet of the countryside, the sound

he wind and birds. We, however, must deliberately eek places and times for quietness. Once we have gained the understanding that our business today is our Father's business, we will set aside a portion of each day to seek His voice in the quiet. Our interpretation of that business and an awareness of our place in the Father's plan grow ever deeper with the seeking.

It does not matter how we come to this understanding. For each the way differs slightly, though it always comes from the same source. The vital point is that when we realize our role, we undertake it with full awareness, zest, enthusiasm, love, and eagerness to be used. This displays itself in our willingness to grow and to do good to all living things no matter what hardships or self-control are involved in learning.

When we understand our role of "teaching for God," life takes on a totally new meaning. What joy we know! Each act, each word, each thought has purpose and worth. Time never drags. There is always so much to do and learn and try in order to be used fully. We must bring our minds and hearts and bodies to a state where at any moment they will respond and take on the work of maintaining our Father's business.

Frank Laubach, one of the greatest teachers today, saw that God wished to use him for a very special purpose. Taking the gifts he had been given, he journeyed to areas of the world where few men have traveled. There he taught the natives how to read, write, and spell. He taught them how to make their soil give back its ripest fruits, and he showed

them how to care for their bodies as temples o God.

With his understanding that he was being use to teach in a special way, Frank Lauback likewis had a profound knowledge of the Christ. His one ness with God is shown in the phrase that has bee associated with him and his work for many years "Each one teach one." This was the slogan that h carried with him through all the islands and jungle he visited. It was his aim and the central theme o his work.

A condition of Lauback's teaching was that afte a person had received a measure of knowledge was his duty to pass this knowledge on to anothe and that person in turn to another. In this way Lau back's work continued even after he had left a com munity.

"Each one teach one." This is how God ha organized His classroom, and every day knowledg is being passed around. Before anything else the —before our worldly professions, businesses, c work—is the teaching for God and with God.

It is not that each of us has set out to becom a lecturer, minister, or writer. On the contrary, th greatest teaching, the most wonderful way we hav of teaching, is by being what we are. In the crowd that flocked to Jesus many could not even hear wha He said, for they were at such a distance from Hin Some of His message was passed through the thron from mouth to mouth, but we can well imagine ho garbled it became by the time it reached the fringe What was it then that sent each one away with hop inspiration, love, and a wonderful feeling of whol

ness and happiness? The man Himself!

"What you *are* . . . thunders so that I cannot hear what you say to the contrary." This is a well-known quotation from Emerson's essay, "Social Aims." All about us this thought is projecting itself. Recall if you will the most recent acquaintance you have made. From that first meeting what remains with you? Do you remember the words spoken; or is it more the "feeling" this new acquaintance called forth in you, the response that went out of you to his spirit, the warmth or coldness that surrounded your heart even though you may have spent only a few moments in his company? The words you exchanged could not have given you much insight into each other's personality; yet already the opportunity was there to establish a rapport, to create a new friendship. This becomes understandable if we will realize that even before we speak we radiate currents of what we are. How important it is then that we at all times guard our thoughts and seek to fill our minds with only that which will produce harmonious influences within ourselves and the world!

Daily we stand in the presence of our brother, and without saying a single word we can teach him something of God! At first this knowledge and this great responsibility fill us with awe; but after we take on our "Father's business," the joy breaks through. If we will tackle the work of our Father in the same manner used in establishing a worldly business, we will advance rapidly, easily, and surely.

In accepting our Father's business and preparing ourselves to carry it on in the wonderful manner that

Jesus did, we must first examine our mental, phy ical, and spiritual selves. Our minds, bodies, a souls comprise the Holy Trinity within us and ea is a complement to the other. With the develo ment of our divine qualities we can go ahead wi confidence and trust, for we realize that our bodi and minds are fully capable of whatever tasks v set them to do, and that in giving us ideas God al gives us the knowledge to put them into effect. Wh a marvelous feeling when we recognize all that H has prepared for us and how carefully and wonde fully He has worked out His plan for our greate happiness. As we keep our minds alert throug prayer, reading, and talking with others, we loo forward with delight and a keen awareness to th new areas of thought and activity that are waitin to be explored.

It is only when we look backward that we slo down our real growth. When we keep our minc looking forward and hold ourselves open and wil ing to conduct our Father's business, we realize ho much better is the new than the old.

When the business of our day's wears the se of our Father's house, we find our lives charge with tremendous possibilities and our hearts fille with thanks for His goodness. "Glory to God in th highest" . . . for He is in and through all thing great and small.

Mind is the great lever of all things; human thought is the process by which human ends are alternately answered.—DANIEL WEBSTER

The Selfishness of Sorrow

MARY DEAN'S STORY

I WANTED them all to leave—the relatives, neighbors, and friends, who had come home with me from Fred's funeral service. They were trying to comfort me, to offer sympathy at the loss of my husband, but I wanted them to go, to leave me alone.

At last only my sister and her family remained. They urged me to spend a few days with them until, as they said, I had recovered a little from my grief. Finally, however, I convinced them that I wished to be alone, and they drove away.

Dry-eyed, for I had already shed many tears, I looked around the rooms where Fred and I had been so happy for ten years. My heart asked, "Why, why was he taken?" He was only forty-three and such a fine man; the kind of man the world needs. He was a wonderful husband, a good friend, a considerate neighbor. Many men seem to contribute nothing to life; Fred had contributed much.

We had had no children and this fact increased my dependence on Fred, my need of him. I was bitter, even rebellious that he had been taken from me.

The clock struck six, the time he had always come home. I looked out the window and saw the new green buds on the trees in our yard, the lilac hedge that would soon be showing lavender plumes. Spring had always meant renewal, revival, hope. But now, I thought, for me life could hold nothing.

I was alone, and I would always be alone; for witl out Fred I could never again enjoy the activities w had known together. I sat there numb with grie Finally exhaustion brought sleep.

In telling of my attitude at that time it is m hope that what I say may help others to face wit courage, Christian fortitude, and acceptance simil burdens they may be called upon to bear, and t remember that God has promised He will nev forsake us.

As a church member, I had read my Bible an had prayed. Yet when sorrow came I took the sel ish attitude of rebellion. I asked myself: "Wh did this sorrow come?" I know now how wrong m attitude was, but at that time my vision was blurre by self-pity. I did not realize what comfort an blessing a loving heavenly Father can pour out o the sorrowing heart if that heart is open to Hin But before I opened the way for Him I shut ou not only God but also relatives, neighbors, an friends, who were so anxious and patient in tryin to help me.

When I did accept an invitation, I went relu tantly, wept most of the time, and came home earl My friends must have been glad to see me leav They were kind and would sometimes visit me an include me in activities I had previously enjoye but I preferred solitude in which to cradle an nurture my grief. I thought only of myself. I di not stop to compare my situation with that of othe women who had been left with small children t care for and little money to help them.

I had no financial worries. I had a nice hom

car, and an income. Yet with all these blessings, shut out the loving Father who heals all wounds. think that in my subconscious mind I was even laming God for my misfortune.

My pastor called on me and he was kind, but his isits brought no comfort. I went to church, but he words that might have helped could not penerate my armor of selfishness. Looking back now on hat year, I wonder how long I would have coninued living in a state of self-pity and rebellion if ny eyes had not been opened, if God had not diected me to see how many persons needed the help could give, persons who had suffered losses, too.

Spring came again; the green of new leaves overed the trees, lilac buds showed promise, and the ich earth stirred with new life. Because house cleanng was a spring habit, and since I needed help with his task, I hired Mary Davis, a woman who came o my door to ask for work. As I look back now, believe God sent her to me.

Although she was small and frail in appearance, Mary was an excellent worker. At first I paid little ttention to her, just told her what to do and left ner alone. But as the days passed, something about her drew my interest. She was quiet and gentle, and when I looked at her that last day as I paid her, noticed the luminous quality of her face. It seemed o be a reflection of an inner spirit of content.

I asked her where she lived, and she told me hat she and her little girl had a small apartment on he next street but that she was moving the first of the month. My questions brought the reason. Although she liked the apartment, her rent was to be

raised and she could not afford to stay.

"Your husband—is he living?" I asked. She tol me that he had died three years before, and tha last year her little boy who was nine had bee killed by a car.

"Just Betty and I are left now, and I hope some day to have a little home for her. Children nee that." She folded the check I gave her and put it i her shabby purse. "Thank you for the check," sh said. "It's very generous."

I looked at this frail woman who had to ear her living by cleaning other women's homes, wh had to move because she could not afford to pa the higher rent.

"But your husband, didn't he leave you any——" I couldn't go on. My throat felt full. Shame an contrition were cracking my armor of selfishness.

Mary's voice was steady as she answered: "Ther was very little money, but we had ten wonderfu years together. My husband was very brave, and try to be. Of course," her voice wavered for a mo ment, "losing Danny hit me hard. But I like to thinl of him as being with his father. I have Betty. Goc is with us, and I have all the work I can do." Mary picked up her purse, smiled, and stepped ou into the April evening.

I stood there a moment after she had gone, m thoughts and emotions bared by the glory of tha courageous woman. I felt small; but there in th quiet of the evening, the words of Jesus came t me: "Inasmuch as ye did it unto one of these m brethren, *even* these least, ye did it unto me."

My thoughts of Mary Davis were the first I ha

ad of anyone but myself for a long time. And that ight I saw myself as I really was since Fred had one: a woman indulging to the fullest in the selfishess of sorrow. I had shut out the beauty of aceptance. I had tried to shut out God. How I had iled as a Christian! Where was my faith? What bout the glorious hope that is the Christ message?

Before I went to bed that night I spent much me in prayers of repentance and thankfulness. I ad been away from all communion with my heavnly Father, but God was ready to help me once I onfessed my need. "Jesus Christ *is* the same yesrday and today, *yea* and for ever." How much iod's promises would have meant to me a year beore had I but sought them. A new peace was with e when I went to bed that night. I had planned hat I was going to do, and this decision was like cool wind sweeping over my troubled mind.

The next morning I went to see Mary Davis and sked her to move in with me. I had more room han I needed and she and her little girl would add heer to my home. As I told Mary my plans, such a ook of wonder and gratitude passed over her face hat I laughed for the first time in months. She was ke a little child in her happiness. We agreed that he would still work for some of the neighbors. and e would share the tasks at home.

After Mary and Betty were comfortably settled n their new quarters, we decided to have a dinner or some of my relatives, the first entertaining I had one in over a year. Thanks to Mary's help, the vening was a triumph not only for the delicious heal we had prepared but also for the congenial

conversation. That evening it was my sister wh cried, but her tears were tears of happiness, for sh recognized the change in my attitude toward lif But she did not pry.

Before long I found many things that I wante to do for the lonely and unfortunate people in o city, and my days were full. I discovered that a good things bring blessings when we are in respon to God and His kingdom, and the rich spiritu blessings I began to receive when I forgot self ar sought to do His will in my relations to others ma life again a wonderful thing.

How much there is to be done in the name Christ! I know the woman who runs one of th homes for the aged in our city. It is a good hom The persons living there are well fed and clothe but many of them were lonely. I knew I could something to help them, and I obtained permissi to visit there a day or two each week, taking for ride those who are able to go out. They are delighte and enjoy our trips thoroughly. And what happine that small effort gives me. My visits have come mean much to those who wait for me, and this e perience has been a rich blessing to me. Often read to them from the Bible the comforting passag they love to hear, and I remember birthdays wi some small gift.

Another service that has brought me much sat faction is my work in the children's hospital. He little eyes watch for my coming and it is such f and such a blessed comfort to read to the little on play games with them, tell them stories, and bri them something from the world outside that for t

present they see only through a window.

I shall ever regret the year I wasted. But I thank God for my awakening. Sorrow comes to everyone and loved ones are called away, but to let sorrow shut out everything else and use it as an excuse for detachment from the world is wrong, very wrong.

One can do much to lighten the burdens of those who walk in lonely places, and Mary and I have found happiness in entertaining some girl or boy away from home, or some man or woman whose only home is a room. I think I understand now what Jesus meant when He said, "Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me."

To Become As a Little Child

Know you what it is to be a child? It is to be something very different from the man of today. It is to have a spirit yet streaming from the waters of baptism; it is to believe in love, to believe in loveliness, to believe in belief; it is to be so little that the elves can reach to whisper in your ear; it is to turn pumpkins into coaches, and mice into horses, lowness into loftiness, and nothing into everything, for each child has its fairy god-mother in its own soul; it is to live in a nutshell and to count yourself the king of infinite space; it is

To see a world in a grain of sand,
And a heaven in a wild flower:
Hold infinity in the palm of your hand,
And eternity in an hour.

—*Francis Thompson*

"The Bond of Perfectness"

GERTRUDE CRAMER WILLIAMS

He that loveth not knoweth not God; for God is love.

HOW SWEET for a true Christian is the wor *love!* Victor Hugo, the French autho wrote, "Life is a flower of which love the honey." Certainly love is one of the greates drawing powers on earth.

I love you are words all of us yearn to hear an long to utter. "If there is anything better than to b loved, it is loving" is an anonymous saying of gre significance. Love, in one sense, is the very essen of our spiritual lives.

Love is like a magnet, for it draws to itself th which is necessary to make life worth while. Th Scriptures state, "To them that love God all thin work together for good."

Love causes us to rise above our personal grie ances and dislikes. Love enables us to forget pet differences; it gives us the power to forgive othe and to replace condemnation with compassion. Th more we express love, the more we attract to ou selves all the attributes of love. Love then fills o hearts, and everything unkind, everything rude a ungracious is crowded out. Thus, love has the pow to make changes in our thinking, our attitudes, o entire lives.

Without this expression of love, life seems lon

nd empty, but when we release love in our daily ves by endeavoring to do unto others as we would ney should do unto us, we become wise stewards f God's most precious gift. Love purifies us and rengthens character, for it gives a high purpose and noble aim to every deed of ours. To love is to give by and happiness not only to others but to ourselves so.

Love can be recognized in a mother's eyes as she ondles an infant cradled in her arms, in the kindly fection of a father for his daughter, in the smile of friend, and in the patience of a teacher gently trying guide a child. Goethe, the German poet, dramatist, nd philosopher, wrote, "We are shaped and fashned by what we love."

In Romans 13:8 we read, "Owe no man anyting, save to love one another: for he that loveth s neighbor hath fulfilled the law." Since God gave love as the greatest of all gifts, we must realize at love is also the most wonderful thing we can ve to God. The apostles called love the "bond of rfectness"; for certainly love fulfills all the laws d principles of God.

When we realize that "God is love" we know the wer of His mighty love; we know that "with God a things are possible," for divine love has the power heal every heartache and to fill our lives with ounding good. The cares and sorrows of humanity be "cured" with the application of one four-letted word, *love.* Love can work miracles and give e new meaning. If we let love be our guiding light, healing, strengthening power can work mightily renew and rebuild our bodies.

Emerson says, "Love and you shall be loved. Al
love is mathematically just, as much as the two side
of an algebraic equation." Thus, to receive the bless
ings of life we must love our fellow men. Then w
will be drawn into unity with mankind. We will ex
press the love that is of God, the eternal giver o
love.

Those who continually express love are joyous
creative persons, full of vitality; they are the tru
disciples of Jesus Christ.

A Simple Prayer

Eddie Lee

A simple prayer
That answers all my needs,
A simple prayer
That fills me with good deeds:
Father, I'm trusting. Father, I'm trusting.

A simple prayer,
Alone or on a busy thoroughfare,
A simple prayer
To banish every care:
Father, I'm trusting. Father, I'm trusting.

A simple prayer
To pray both night and day,
A simple prayer to lead me on life's way.
This simple prayer restores my faith and love,
Makes me aware He guides me from above:
Father, I'm trusting. Father, I'm trusting.

Realize Your Desires!

EUGENE E. THOMAS

S THERE ANYONE who does not have dreams, long-
ings, and aspirations? Have you not heard the
voice of Spirit within, urging you ever onward
the attainment of your most cherished ambitions?
ave there not been many times when you have felt
is urge so intensely that it seemed as if the physical
dy were too small, too cramped, and too confining
withstand the pressure of the longing from with-
? The voice of Spirit is a "still small voice"; yet, it
stronger and more powerful than the rushing
inds. It speaks to you, urges you, and drives you on-
ard.

Every desire that is noble, good, and true is a
hisper from the Spirit. Spirit, God within, the
urce from which all noble aspirations flow, holds
e power to bring these aspirations to fulfillment.
ery person possesses the power to attain the de-
es of his heart, every question has its answer, and
ery true desire has its means of accomplishment.
ought is the medium that correlates us with the
ice of the Spirit, which is the supreme, omnipotent
rce.

It is by the mighty power of thought that man has
olved thus far, and it is by this power that he will
ntinue to evolve until his divine estate is attained.
ought is a God-given power, which will enable us
scale heights unbelievable.

Thoughts either create or destroy, according to the

dominant mood of the thinker. What are we doing today? Are we thinking into existence a kingdom o joy or a kingdom of darkness? The mind is ou kingdom. In order to rule this kingdom of ours w need to have mastery over our thoughts.

There are no eternal barriers that can preven us from using the power that we possess. By though we can create and build; by thought we can destroy The choice depends on us. If we are thinkin thoughts that are negative and destructive, we mus about face and transmute them into thoughts tha are constructive and positive. We must not conside this to be theory only, but we must put it into prac tice if we would attain our high desires. There is n limit to the power of thought. We can send ou thoughts to the very center of Omnipotence, an they will return to us laden with an understandin of the laws of God. By thought we can be what w want to be, and by thought we can demonstrate th power of Spirit within us.

Through man flow the very thoughts of th Omnipotent, and through man the divine plan accomplished. By his thought man can lift all lif into a higher plane of being and thus hasten th progress of the race. How great is the responsibilit of thought!

Truth is the foundation of all things. Man b longs to the high estate of being able to thin the thoughts of Divine Mind and demonstra the omnipotence of Truth. For man to know hin self is for him to know that he is a divine being.

Since God is Truth, and Truth is all there i everything must be a manifestation of God. Tru

xpresses itself in all nature. There is no limit to the ower of thought. All ways are open, and man is nore and more surely unlocking the doors that lead o the secrets of the universe. By thought he plumbs he ocean depths, by thought he flies among the louds, and by thought he will continue to evolve ntil he truly manifests his own divinity.

Man's power to think is infinite and eternal; very thought he sends out is a creator. Positive hought is an expression of Spirit, which possesses he powers of the infinite. It naturally follows that his thought, combined with knowledge, has no limit o its powers of creation.

Failure to accomplish ambitions often comes beause of belief in the wrong kind of thinking. To se this great power of thought in negative ways eaps only negative results. Let us think along eternal nes and send out positive, creative thoughts, which ill bring the fulfillment of our desires.

When we realize that thought is omnipotent we ill drive away all belief in limitations, and feelings f success will replace feelings of doubt and fear. Vith these feelings will come new energy, new hope, nd new power. We will see the great necessity for ontrolling our thoughts, for by our thoughts we will ring into our lives the conditions and environment hat we wish and we will enter into the rulership of ur thought kingdom.

The laws of thought govern man's surroundings nd bring to him the results of his thinking. To live ontinually with feelings of success will ultimately esult in success.

Many earnest students have questioned: "Is it

possible by our thinking to produce desired results in our lives? If so, how?"

This article seeks to give definite suggestions by which you will know how to direct all your thoughts into the proper channels, to show how mental faculties can contribute to the achievement of desired results in every wholesome undertaking.

Thought is dynamic. With proper understanding and right use of this power, success and happiness will be attained. In order to produce this success and happiness, however, the undertaking must be wisely chosen. It is very important that the goal of an undertaking be carefully chosen. For experience has shown that many enterprises of worth fail because of careless choice. In choosing a plan, there should be a definite rule, aim, and direction. Intuition, judgment, conscience, inclination, and ambition must be allowed full sway; for, without their part in deciding on a plan, success cannot be assured.

In order to bring a plan to fruition, there should be unwavering determination behind it. Faith, hope and trust must unceasingly illumine the path. We must desire and expect the accomplishment of our purpose. We must imbue our plan with imagination, ambition, and aspiration, and know that by doing so we are working with the great law and sending out thoughts that can bring to us only the ripened fruit of success.

We have within us the ability to create what we will. Consider the fact that every thought can take shape and produce changes in our lives and that we are the creators of these thoughts! Out into the universe we send our thoughts, and they return to us

ıultiplied in their own kind. If, at some eventide, ne thoughts of just one day would arrange them elves before us would we be satisfied with them? Vould thoughts of worry, fear, gloom, envy, and he like predominate; or would there be only noughts that are optimistic, noble, lofty, and inpiring? If we hold to positive thoughts, we will ll our surroundings with the things we want. Since ll action takes place in the realm of mind before is manifested on the objective plane, if our noughts are positive the events and circumstances in ur lives will be those we desire.

We must realize, however, that it is necessary o make our thoughts of success permanent if we vould reap the desired results. We cannot think ositive thoughts one day, negative ones the next, nd obtain desired success. By our thoughts we can e destroyers as well as creators. By wrong thinking e can destroy the beautiful things that we have egun to create.

It rests entirely with us as to just what thoughts e send out and what we receive in return. The universe is our field, and there are no restrictions of any ind to keep us from obtaining success if only we end out thoughts that are right. Thoughts of inustice, hate, greed, or any form of viciousness beat vain against the eternal and omnipotent forces nd only return to the sender. But when we obey he voice of Spirit and build on a foundation of ptimism, truth, honor, justice, and good will, we ot only build on solid rock but we have at our comiand all the forces of the universe.

Unwanted conditions may not immediately

change. In considering these, we must not deal with temporary appearances but with the causes behind these appearances. The greatest of all forces are the mighty, silent ones that work on unceasingly, unseen, until the time for outer manifestation arrives. We must have faith in the power of thought and not become discouraged. If the cause is right, so will be the result, and our plans and hopes, therefore, should be founded on justice and Truth.

Someone may ask, "How is it possible permanently to keep the feeling of success? How shall I know just what to do in order never to think thoughts of fear, anger, worry, and all their dark brood?" A knowledge of the law of thought gives man the greatest of all powers with which to overcome negative things. The firm conviction that the cause is right and just and must prevail gives us strength and certainty.

Harmony is the keynote of power and mental efficiency. There can be only discord in mind and body when there is lack of attunement with the laws of the universe. The forces that make for power in our thinking gather momentum under harmonious conditions.

There is but one Mind. Your mind and my mind are of necessity within this one Mind. The individual, therefore, is a manifestation of the one Mind. There are no barriers, no limitations to manifesting except those we make by the quality of our thought. Man has the God-given power to think. Through the dynamic power of his thought he is now forging toward his destiny, which is perfection and fulfillment of God's plan.

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: I am willing to do God's will, and the way is made clear.

Prosperity: It is God's will to supply me with every needful thing, and I am open and receptive to His bounty.

Healing: God's will for me is health and wholeness, and I accept His will in mind and in body.

INSTRUCTIONS—A common error made by man is to attribute his sufferings and sorrows to the will of God. Negative conditions are the outcome of an unconscious or deliberate infringement of the divine law, or they may be directives pointing to the need for closer unity with Spirit. Throughout the Bible the teaching is that when man conforms to God's laws, health, happiness, and prosperity are the results. God being all-good, it logically follows that His will for man is good.

Through the exercise of personal will and effort, we may seem to demonstrate much good for a time. But we can make no truly permanent demonstration of our good until we are willing to surrender our human will to the divine will. Great strides in the accomplishment of this can be made by using this month's affirmations faithfully each day.

We should remember that the right to exercise freedom of will was given to man in the beginning, according to Genesis, and that will should always be given its original power and liberty.

It is wrong for anyone to submit his will to the control of any personality. The personal exercise of will by personal understanding is short-sighted and selfish; hence it is never safe to allow oneself to be led by the direction or advice of another. Practice the presence of God until you open your consciousness to the inflow of the omnipresent, all-knowing Mind, then affirm your unity with that Mind until you know and fully realize, through the many avenues of wisdom, just what you should do. This acquirement of a knowledge of the divine will is not the work of an instant; it results from patient and persistent spiritual study, prayer, and meditation. Even Jesus with His exalted understanding, found it necessary to pray all night. All who have found the peace and the power of God have testified to the necessity of using prayer in the soul's victory.

One should not intellectually will to bring about results for oneself or for another. The difference between the personal will and the universal will can be known by one who practices thought control in the silence.

It is possible, however, for man so to identify his consciousness with Divine Mind that he is moved in every thought and act by that Mind. Affirm:

I am willing to do God's will, and the way is made clear.

It takes the use of the will to be persistent, and we must be persistent in making demonstrations. Spasmodic efforts count for little, and many people give up too easily. If things don't come out just right the first time they try, they say the law is wrong and make no further effort. Anything so much worth while as prosperity in the home, and especially a permanent and unfailing supply that continues to meet the daily needs year after year, is worth any effort that we can make.

When success fails to crown our very first efforts we may become discouraged and quit. Then we may try to console ourselves with the old thought that it is God's will for us to be poor. Poverty is not God's will, but man lays it to the charge of God to excuse his own feeling of inadequacy and defeat. God's will is prosperity for every man; and to have all that is good and beautiful in the home is to express God's will for us. God's will is not being expressed in a hovel, nor in any home where lack is entertained. Even a human guest would not stay long in such a home. How then can we expect the Father to take up His abode there? To have a prosperous home prepare it as the abiding place of God, who gives prosperity to all His children and adds no sorrow therewith. Determine to know God's will and do it. God is more willing to give than we are to receive. Be persistent in affirming:

It is God's will to supply me with every needful thing, and I am open and receptive to His bounty.

The sense mind has long been the realm of man's labors, and it has truly made him earn his bread by the sweat of his brow.

In this realm he has formed a center of consciousness, which is termed the false will. This seeming will must be given up, and the pure will must find its rightful place in the realm of God-Mind. Jesus was passing through this dissolution of the false will when He cried out, "Not my will, but thine, be done."

So each person must become so obedient to the Spirit of God within himself that the image and likeness which he is will shine forth in its pristine glory and the sons of God take their place in the Father's house.

The idea of physical strength should be given up for the realization that its source is spiritual. Sacrifice your human will, and the divine will will work its perfect way in you. Deny away all subconscious resistance to the workings of divine law. Let peace and patience pervade your mind, while ever knowing that swiftness is characteristic of all spiritual action.

The will plays the leading part in all systems of thought concentration. The simple statement, *I will to be well,* gathers the forces of mind and body about the central idea of wholeness, and the will holds the center just so long as the I AM continues its affirmation. With a grateful heart, affirm:

God's will for me is health and wholeness and I accept His will in mind and in body.

The Kingdom of Heaven

Neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you.

OF ALL THE revolutionary teachings of Jesus, the above is one of the most startling when one considers the times in which He lived. 'he Jehovah of the Jewish people was an awesome eing far removed from sinning mortals. The Jewish eople were taught that He was in His "holy of olies," but only a privileged few were allowed adittance to this portion of the Temple in order to nake special intercession for the people. The people f that time loved and respected their God, but to nem He was far from being the loving Father of esus' teaching. They were separated from Him by barrier erected between mortality and divinity. 'hey were like serfs living under the rule of an overord rather than, as Jesus taught, like sheep lovingly uided and protected by a good shepherd. Jesus disolved this barrier and brought God down into the ery hearts of the people. "The kingdom of God is vithin you," He said.

Today this feeling of separation from God is till prevalent in many a person's mind. There is till a reaching out and up to God; still a feeling on he part of many of being alone to cope with life's roblems. Men feel a burden of personal responsibilty for their health, their work, and all their affairs. Heaven is still a mystic place 'way up in the skies. Yet Jesus' whole mission, the only reason for His

appearance on earth at all, was to teach exactly the opposite. Chapter after chapter of the Gospels is filled with the record of His teachings regarding the location, availability, beauty and power of the kingdom of heaven and of God, His beloved Father. His life, crucifixion, resurrection, and ascension are all proofs of the truth of His teaching.

His words are simple and very much to the point. One might think it quite impossible to misunderstand or misinterpret them either at the time they were uttered or in subsequent years. But they have been misinterpreted by many of His professed followers, and this misinterpretation has caused untold suffering, hardship, poverty, and disease. The Biblical record tells us that for about three generations after the ascension of Jesus His disciples and their students passed on His teachings and proved these teachings, including "work," in the simple direct, uncompromising way in which He Himself had taught and demonstrated. Then gradually the basic principles of this dynamic way of life—the simple approach, the unswerving loyalty and adherence to Jesus' precepts, the demonstrated proof of the truth of these principles—were lost or at least so obscured as to be almost unrecognizable and it is only in recent years that these simple yet profound truths of Christianity have been brought to light again, bringing healing, peace, happiness and prosperity to all persons who are willing to accept and use them.

The words of Jesus that definitely place or locate the kingdom of heaven or kingdom of God are these "Neither shall they say, Lo, here! or, There! for lo

he kingdom of God is within you." Jesus also said. "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe in the gospel [good news]." Can anything be clearer?

"Impossible!" you say. "How can anything so limitless, so infinite, so perfect and desirable, be within' man?—so full of weaknesses and sins and shortcomings! Such a thing is unbelievable."

As if to repudiate this mortal reasoning, another challenging declaration comes ringing down the ages: "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" Again: "Know ye not that your body is a temple of the Holy Spirit which is in you?"

This seems to put the whole matter squarely up to man. It is one thing to assume that the kingdom of heaven is some condition or place to be reached in the far-distant future and therefore to be safely relegated to that future. It is quite another thing when we are awakened to the fact that every moment of our life we have had within us that perfect consciousness which is the "heaven" or perfection of living and being, and that we have been ignoring it, shutting our eyes and ears and understanding to its glorious possibilities within and around us.

No one would be so foolish as to suppose that the kingdom of God could be contained within man. What Jesus pointed out is the fact that God's kingdom, being the realm of infinite Spirit-mind, fills all space, is all-permeating and all-encompassing, and that it is a power and energy that is expressed in man through his consciousness, and is expressed in him in no other way. Happiness is a state of mind.

Love is a state of mind, as are also joy and peace. It would be a tragic thing if these states could only be experienced in some future place and at some future time, and then not certainly. The reason that so many people fail to find happiness is that they do not know where to look for it. They look for it in outer conditions and circumstances and it eludes them, and the outer pleasures and indulgences leave them still unsatisfied and with a feeling of frustration. Material possessions, the praise of men, even the companionship of men can offer no permanent satisfaction. These are all in the realm of the temporary and fleeting. Lasting happiness, peace, joy and prosperity must come from the inside; these states of mind must be expressed through man if they are ever to be expressed by man. There is no other way; and when man has once found this inner source, he will never again lose it. It will be available for his use throughout eternity.

Robert Browning many years ago wrote:

"To know rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without."

Dean Inge said: "Every mystic tells us that heaven is around us all the time." This same truth was the central theme of all Jesus' teaching. The kingdom of heaven is not afar off, but here, all around you, within you, part of you. Open your eyes and see! Never once did He say, "Keep the commandments now and after you die you will go to heaven" nor "Be self-sacrificing, self-abasing now and in some other life you will get your reward."

ut Jesus persistently promised a state of happiness, y, and peace as a reward here and now for faith nd recognition of God's presence and power in and round man: "According to your faith be it done nto you," now. "I came that they may have life, and ay have *it* abundantly," now. And this most comorting of all assurances; "Fear not, little flock; or it is your Father's good pleasure to give you the ingdom."

Ships and aircraft are fitted with a gyroscopic evice known as a "stabilizer." This device keeps e craft from rocking with every passing wave or ust of air. The understanding of Jesus' teaching The kingdom of God is within you," is our "stailizer." It gives us poise, serenity, and a sense of ower and dominion in these times of uncertainties nd upheavals. Dwelling in the "secret place of the Most High," we are not tossed this way and that by e chaotic conditions of this world, but we go erenely on our way in our own natural atmosphere, hich is that of the kingdom of heaven, governed y Spirit and Spirit's laws.

Many pilots have spoken or written of the senations experienced by them while piloting their lanes way up above the clouds. It seems, they say, s though they gradually drop the earth, with all its etty anxieties and troubles, far beneath them and ise into a pure, clear realm in which there is and ever could be any trouble, any fear, any hurt of any ort whatever. They describe it as an exalted feeling f physical, mental, and spiritual freedom. A very milar sensation comes to one who has made conious contact with that inner realm, the kingdom of

God. The anxieties, fears, confusions, and limitations of the world fade away, and new joys and capabilities and a deep sense of happiness and peace pervade the consciousness. The atmosphere is a rarefied one; the state is one of spiritual awareness in which co-operation with God makes all things possible.

The faith and love in a man's heart, Jesus taught, are the open-sesame to the marvels of this ever-present, blessing-filled kingdom of heaven. By faith however He did not mean a blind faith but an understanding recognition and acceptance of divine power and willingness to act immediately for man's good. This consciousness, which is really a consciousness of expectancy of good, constitutes man's heaven, now as in Jesus' time: "Now are we the sons of God." Here shall you prove that you are a son of God, here or nowhere. Here and now "ye shall know the truth, and the truth shall make you free." In the Creator's mind, which is infinite, there is neither past nor future, but only the eternal now. The state of consciousness that is called "heaven" is in this eternal now, available to all alike. It is contained in the command "Be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." This proving may be done in your present experience and the transformation into good is the certain result of a persistent and patient "renewing of the mind." Looking within to the kingdom for wisdom and guidance will soon reveal to the sincere searcher the good, acceptable, and perfect will of God for him.

—KATHLEEN W. WELCH

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 9, September 1, 1957

UNITY SUBJECT—*Rediscovering Truth.*

NTERNATIONAL SUBJECT—*Josiah: Making Needed Reforms.*—II Kings 22:1, 2; 23:1-5, 25.

1. Josiah was eight years old when he began to reign; nd he reigned thirty and one years in Jerusalem: and is mother's name was Jedidah the daughter of Adaiah of ozkath.

2. And he did that which was right in the eyes of Jehovah, and walked in all the way of David his father, and rned not aside to the right hand or to the left.

1. And the king sent, and they gathered unto him all e elders of Judah and of Jerusalem.

2. And the king went up to the house of Jehovah, and l the men of Judah and all the inhabitants of Jerusalem ith him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the ords of the book of the covenant which was found in the buse of Jehovah.

3. And the king stood by the pillar, and made a covenant before Jehovah, to walk after Jehovah, and to keep is commandments, and his testimonies, and his statutes, ith all *his* heart, and all *his* soul, to confirm the words of his covenant that were written in this book: and all the ople stood to the covenant.

4. And the king commanded Hilkiah the high pries and the priests of the second order, and the keepers of th threshold, to bring forth out of the temple of Jehovah a the vessels that were made for Baal, and for the Asherah and for all the host of heaven; and he burned them with out Jerusalem in the fields of the Kidron, and carried th ashes of them unto Beth-el.

5. And he put down the idolatrous priests, whom th kings of Judah had ordained to burn incense in the hig places in the cities of Judah, and in the places round abo Jerusalem; them also that burned incense unto Baal, to th sun, and to the moon, and to the planets, and to all th host of heaven.

25. And like unto him was there no king before hi that turned to Jehovah with all his heart, and with all h soul, and with all his might, according to all the law Moses; neither after him arose there any like him.

GOLDEN TEXT—

I am a companion of all them that fear thee.
And of them that observe thy precepts.
—Psalms 119:63

SILENT PRAYER—*The invariableness of divi law gives me certainty of conviction and constan of hope.*

The term "divine right" is of ancient origin. T thought back of the phrase originally was that t king, by virtue of the fact that he was "Jehoval anointed," could do no wrong. A literal interpre tion of the doctrine freed the king, as the immedia representative of the Deity, from all human respo sibility.

The divine right of kings is now an obsol doctrine, and human infallibility is coming to thought of largely as a myth of the personal min

which would invest its chosen object with absolute uthority.

Nevertheless, divine right, in a sense, remains rue, and we may perceive easily the way in which ve are justified in accepting it.

When we gain the first concept of the truth of ur being, namely, that our life is founded on and a part of the universal life energy which maintains s unity of being through an irresistible attracting ower, the truth in its entirety does not spring into ur minds suddenly. Josiah was very young when he ame to the Jewish throne in Jerusalem, and he grew o manhood after he had been proclaimed king. We nay also ascend the throne of spiritual Truth before ve master the entire law. We should begin to act n and be loyal to our first impressions and our first oncepts of Truth. In no other way can we grow up o self-mastery and the control of all our faculties n peace.

The spiritual education of our minds follows the ame rule as the training of the mind of the child n right habits of thought and understanding. It is precept upon precept, precept upon precept; line pon line, line upon line; here a little, there a little." 'ruth dawns gradually on the seeking mind that pens itself to intuition in a ratio which directly cor-esponds to the intensity of the desire for Truth.

Loyal expression follows another law. To do hat which is "right in the eyes of Jehovah," we must ve or express the full degree of our understanding f Spirit. Our concept may be partial—must be par-al in the beginning, until we discover the entire law —but our expression of that concept must always be

complete. We must live up to the highest ideal that our minds can conceive; and we desire to set our hearts on this full expression in order to make easy the way of life, so that we shall turn "not aside to the right hand or to the left."

When we realize fully that life is a glorious adventure of the spirit, we marshal all our faculties into line and dedicate ourselves to the true work of living. In other words, we enter into the spirit of the adventure with keen zest, wholeheartedly determined to get out of it all that it holds for us. We deny away the false notions and worldly standards of justice, mercy, temperance, and love that have claimed our allegiance hitherto. We collect all our highest thoughts of what is praiseworthy and what is fitted to bring us peace.

To rediscover moral and spiritual truth we must have a desire to observe the divine law in these respects, and must search for guidance that will enable us to recognize Truth when we find it. Josiah's mind and heart were prepared to accept the Truth as revealed in the book of law. If we keep the spirit of the Truth that we rediscover in our reading of the Bible, we shall profit by the time so spent. If our reading is perfunctory and our sole thought is to conform to the requirement for each day, we fail to follow Josiah and destroy in ourselves what would, if heeded, deliver us from the bondage of sense into the freedom of Christ.

QUESTIONS

1. What doctrine that is now obsolete in its literal sense remains true on the inner plane?
2. When should we begin the practice of Truth

principles?

3. What must we do if we are to rediscover moral and spiritual truth?
4. What does it profit us to read the Bible?

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Lesson 10, September 8, 1957

UNITY SUBJECT—*The Publishing of the Law.*

NTERNATIONAL SUBJECT—*Baruch: Vocational Dependability.*—Jer. 36:4-8,/22-26, 32.

4. Then Jeremiah called Baruch the son of Neriah; nd Baruch wrote from the mouth of Jeremiah all the words Jehovah, which he had spoken unto him, upon a roll of book.

5. And Jeremiah commanded Baruch, saying, I am ut up; I cannot go into the house of Jehovah:

6. Therefore go thou, and read in the roll, which thou ast written from my mouth, the words of Jehovah in the rs of the people in Jehovah's house upon the fast-day; nd also thou shalt read them in the ears of all Judah that me out of their cities.

7. It may be they will present their supplication before hovah, and will return every one from his evil way; for eat is the anger and the wrath that Jehovah hath pronounced against this people.

8. And Baruch the son of Neriah did according to all at Jeremiah the prophet commanded him, reading in the ook the words of Jehovah in Jehovah's house.

22. Now the king was sitting in the winter-house in e ninth month: and *there was a fire in* the brazier burng before him.

23. And it came to pass, when Jehudi had read three four leaves, that *the king* cut it with the penknife, and st it into the fire that was in the brazier, until all the roll as consumed in the fire that was in the brazier.

24. And they were not afraid, nor rent their garments,

neither the king, nor any of his servants that heard all these words.

25. Moreover Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll; but he would not hear them.

26. And the king commanded Jerahmeel the king's son, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet; but Jehovah hid them.

32. Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah, who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire; and there were added besides unto them many like words.

GOLDEN TEXT—*Whatsoever ye do, work heartily, as unto the* Lord.—Col. 3:23.

SILENT PRAYER—

"Grant me thy law graciously.
I have chosen the way of faithfulness."

The meaning of the name Baruch is "blessed" or "prospered." In other words, Baruch is one on whom blessings are poured. In consciousness Baruch represents the thought or inner word of Spirit, which is transmitted from the spiritual consciousness to the outer consciousness.

The meaning of the name Jeremiah is "exaltation of Jehovah." Jeremiah represents spiritual faith demanding that all religious thoughts be faithful in observing divine law.

To bring our religious thoughts into harmony with divine law we must be able to recognize and understand spiritual faith. We must make this faith our own by working for it and developing it.

Baruch was a scribe. In an age when most per-ons could not write, he combined this ability with high degree of faithfulness. He wrote at the dic-tion of Jeremiah all the prophecies that the latter ished brought to the attention of the people. aruch "published" these prophecies by reading em aloud not only to the people who gathered in e Temple but also to the princes who assembled the scribe's chamber of the king's house itself. his act required high courage, for it meant that the ading matter would be brought immediately to the tention of the king.

Jehoiakim, the king, represents a ruling state of ind that does not reverence or obey the divine law. has no regard for the law of life that, when kept, nables us to develop our better nature. We keep is law by reforming our habits of life and thought, thinking constructively. In this reform our intui-ve perception of Truth is a reliable guide. Intuitive erception of Truth is represented by the "roll of a ook" that the king burned. The burning of the roll presents the denial by us of our spiritual ideas.

Those who become set in their ideas thereby ose the mind to new or further enlightenment, thus buting the divine law of progress toward ultimate erfection. It is well to deny outworn ideas that are o longer true in the light of new understanding. It never well to deny the Truth, for sooner or later it ust be faced and adopted. The roll of the book that ling Jehoiakim burned was reproduced and en-irged by Baruch and Jeremiah, who immediately ade good the loss of the first roll. The divine law indestructible, and the only effect of efforts to con-

travene it is mental confusion. Jehoiakim was con quered by the king of Babylon, proving that con fusion worse confounded is the rule when the Truth is denied and disregarded.

During the reign of Josiah, father of King Je hoiakim, another book, "the book of the law," wa found in the house of Jehovah. This book was rea aloud to King Josiah, who thereupon undertook an carried through the work of clearing Jerusalem an the Temple of idols and idolatrous practices and o reinstating the worship of Jehovah in their stead By constructive work we set our house in order an transform both mind and body in harmony wit the higher rules and standards of action than hav hitherto moved us. This transforming work is ca ried to completion through regeneration. To allo the purifying fires of Spirit to sweep through con sciousness and carry away all erroneous ideas in the wake is to do the constructive work that is neces sary in the freeing of the religious thoughts and idea from the bondage of sense. The intuitive perceptio of the subjective consciousness is quickened into a tion in this process, and the transformation that fol lows is brought about without hard experiences.

QUESTIONS

1. In the light of the metaphysical meaning of the names Baruch and Jeremiah, was it eminently fitting that the former should write the book of the latter?
2. What part does faith play in the bringing of our religious thoughts into harmony with divine law?
3. Does intuitive perception play an important part in our keeping of the divine law?
4. What ideas should never be denied under any

circumstances?

5. What is the effect of efforts to defeat the divine law?
6. How is regeneration accomplished in the inner realm?

Lesson 11, September 15, 1957

UNITY SUBJECT—*There Is Work to Do.*

NTERNATIONAL SUBJECT—*Ezekiel: The Work of a Pastor*—Ezek. 1:1-3: 2:1-5; 34:11-16.

1. Now it came to pass in the thirtieth year, in the urth *month,* in the fifth *day* of the month, as I was nong the captives by the river Chebar, that the heavens ere opened, and I saw visions of God.

2. In the fifth *day* of the month, which was the fifth ar of king Jehoiachin's captivity,

3. The word of Jehovah came expressly unto Ezekiel e priest, the son of Buzi, in the land of the Chaldeans the river Chebar; and the hand of Jehovah was there on him.

1. And he said unto me, Son of man, stand upon thy et, and I will speak with thee.

2. And the Spirit entered into me when he spake unto e, and set me upon my feet; and I heard him that spake nto me.

3. And he said unto me, Son of man, I send thee to e children of Israel, to nations that are rebellious, which ve rebelled against me: they and their fathers have nsgressed against me even unto this very day.

4. And the children are impudent and stiff-hearted: do send thee unto them; and thou shalt say unto them, us saith the Lord Jehovah.

5. And they, whether they will hear, or whether they ll forbear (for they are a rebellious house), yet shall ow that there hath been a prophet among them.

11. For thus saith the Lord Jehovah: Behold, I myself, even I, will search for my sheep, and will seek them out.

12. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out my sheep; and I will deliver them out of all places whither they have been scattered in the cloudy and dark day.

13. And I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land; and I will feed them upon the mountains of Israel, by the water-courses, and in all the inhabited places of the country.

14. I will feed them with good pasture; and upon the mountains of the height of Israel shall their fold be: there shall they lie down in a good fold; and on fat pasture shall they feed upon the mountains of Israel.

15. I myself will be the shepherd of my sheep, and I will cause them to lie down, saith the Lord Jehovah.

16. I will seek that which was lost, and will bring back that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but the fat and the strong I will destroy; I will feed them in justice.

GOLDEN TEXT—*Ye my sheep, the sheep of my pasture, are men, and I am your God, saith the Lord Jehovah.*—Ezek. 34:31.

SILENT PRAYER—*May the transforming Christ Mind do its perfect work in me.*

The question of the responsibility of the individual to and for those whom he influences is an ancient one. Early in the history of the race Cain was accused judged his brother's keeper. In this lesson the accountability of the leader to his followers is emphasized.

Ezekiel saw a vision in which the glory and splendor of God were revealed to him. The power of God's presence threw him down upon his face, where he remained for a time. But God called him to stand up on his feet and commanded him to go to Israel and carry a message to the people there. God encouraged him and told him not to be afraid when trials came.

Ezekiel means, "God strengthens." We may apply this story to our own development, for it is a symbol of what may happen in anyone's spiritual growth. When we touch the God consciousness, we realize the presence of a mighty power, and at first we fall down. That is, we become inactive, for we feel our insignificance and our inability to do anything but worship. We soon find, however, that we must go forth and carry the message to others. We must be busy. We do not always need to preach in order to carry the message. We may become a living message that will be more eloquent in God's cause than words could possibly be.

When God strengthens one who seeks Him in the inner chamber and finds Him there and God fills that one with an urge that he cannot suppress. He must go forth and carry the message of life to all living creatures.

There is a great work to be done among men. They must be shown that good is real and that evil is unreal. They must be taught that evil is an inharmonious state of mind, and that it is an unprofitable state of mind. Lasting health and happiness and life eternal come only when one lives and thinks in harmony with the divine law of the universe.

There is a great work to be done among men; yes, but there is a greater work to be done within man. Every thought of the mind and every organ and cell of the body, must be taught and redeemed before heaven can be established in your earth.

The mind and body must be taught and assured that they are filled with the life and substance of God. They must be redeemed from the old racial thoughts of sin and sickness or they will die. God is life, and He sends forth the message of life. It is for all who will accept it. An organ of the body that receives God's message is quickened and vitalized. All the cells and organs of the body must be taught the truth about themselves, that they are a harmonious part of God's creation, and that they are not subject to discord or sickness. Begin today. Find the Father within, and carry His message to every living creature.

QUESTIONS

1. When one has a realization of God's power, what happens?
2. Is God's work one of inactivity?
3. In what two ways may we preach to men?
4. How may we preach to our bodies?
5. Are the cells and organs of our bodies intelligent?

Lesson 12, September 22, 1957

UNITY SUBJECT—*Our Responsibility to Our Fellow Men.*

INTERNATIONAL SUBJECT—*Daniel: Standing Firm in Crises.*—Dan. 5:1, 5, 13, 14, 16b, 17, 18, 22-28.

1. Belshazzar the king made a great feast to a th

nd of his lords, and drank wine before the thousand.

5. In the same hour came forth the fingers of a man's nd, and wrote over against the candlestick upon the aster of the wall of the king's palace: and the king saw e part of the hand that wrote.

13. Then was Daniel brought in before the king. The ng spake and said unto Daniel, Art thou that Daniel, no art of the children of the captivity of Judah, whom e king my father brought out of Judah?

14. I have heard of thee, that the spirit of the gods in thee, and that light and understanding and excellent sdom are found in thee.

16b. Now if thou canst read the writing, and make own to me the interpretation thereof, thou shalt be thed with purple, and have a chain of gold about thy ck, and shalt be the third ruler in the kingdom.

17. Then Daniel answered and said before the king, thy gifts be to thyself, and give thy rewards to another; ertheless I will read the writing unto the king, and ke known to him the interpretation.

18. O thou king, the Most High God gave Nebuchadzar thy father the kingdom, and greatness, and glory, l majesty:

22. And thou his son, O Belshazzar, hast not humbled heart, though thou knewest all this,

23. But hast lifted up thyself against the Lord of ven; and they have brought the vessels of his house be- e thee, and thou and thy lords, thy wives and thy conines, have drunk wine from them; and thou hast praised gods of silver and gold, of brass, iron, wood, and e, which see not, nor hear, nor know; and the God in se hand thy breath is, and whose are all thy ways, hast not glorified.

24. Then was the part of the hand sent from before , and this writing was inscribed.

25. And this is the writing that was inscribed: MENE, NE, TEKEL, UPHARSIN.

26. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and brought it to an end.

27. TEKEL; thou art weighed in the balances, and are found wanting.

28. PERES; thy kingdom is divided, and given to the Medes and Persians.

GOLDEN TEXT—*Be strong in the Lord, and in the strength of his might.*—Eph. 6:10.

SILENT PRAYER—*I rest in God, and His Spirit of wholeness refreshes and renews me.*

In sense consciousness man lives merely for to-day. He has no vision of better things, no discernment of the outworking of larger truth. Worse still he lacks the ability to foresee the inevitable results of self-indulgence. When man gives himself over to the habit of intemperance he ceases to regard consequences.

When the law makes itself manifest, therefore in confusion and destruction, he finds himself unprepared for its manifestation. A swarm of locusts eating up all before them is a parallel in the outer world to what takes place within man when he succumbs to intemperance. Will power, self-control, abstemiousness, character, all are swallowed up in a flood of sense influences. Destruction of the inner man is complete.

Whatever undermines character in the individual lowers the morale of the community in which he lives insofar as he contributes to the community life and thought and influences others. Among the so-called well-to-do where alcoholism is confined more or less to the privacy of the home or the club

te influence of the habit is less pervasive than it i among poorer people where indulgence is a mat- of general knowledge. A lower standard of in- vidual and civic character and conduct results.

Everyone has a responsibility to discharge to his f lows. He is responsible for ordering his life as an ilividual so as to approximate the highest standard lut he is capable of entertaining. Belshazzar, the ig, had a low standard of living. His name, mean- ; "prince of Bel," represents mere sense judgment instinct. Making no appeal to God for right judg- nt when the invader threatened his kingdom and i life, he made a feast for a thousand of his lords nl caroused with them.

He had no respect for holy things. The gold and er vessels from the Temple in Jerusalem had ue in Belshazzar's eyes only because of the pre- us metal of which they were fashioned. The fact t they were dedicated to Jehovah had no weight h him. The natural man may give himself over sense and to materialism so completely that spirit- values are beyond his ken. The vessels of the d here refer to the various means of expression in mind and body of man. Instead of realizing ir spiritual significance and use and conserving h, the sense man looks on them as material and nulates them artificially.

Examining the natural or sense consciousness to ermine why man gives way to the desire for stim- nts and forms the drink habit does not answer question of what to do about it. More construc- methods than have yet received general recogni- are called for. The higher consciousness and the

manner of entering into it must be studied an mastered.

Good resolutions are a step in the right direction Affirmations of the I AM's strength, purity, an thirst for the water of life establish one in the pos tive consciousness of God's power. Daniel represent spiritual judgment. Early in his slavery in Babylo Daniel "purposed in his heart that he would no defile himself with the king's dainties, nor with th wine which he drank." The purpose in the hea may be called a good resolution, but it is more tha that. It is part and parcel of the man himself. A firmations of spiritual strength and of victo through the I AM give it permanence.

The handwriting on the wall has been the then of many homilies, most of which have treated it a miracle pure and simple. Even Daniel, who hi surpassing knowledge, skill, and understanding, d not undertake to explain how the writing was do but limited his interpretation to the words the selves.

The words *Mene, Tekel,* and *Upharsin* were thr Aramaic words in common use in the Babyloni markets in the time of Belshazzar; therefore, it highly improbable that he did not know their or nary commercial meaning. What he did not kn was their application to himself. The man of spi ual judgment was able to apply them to the parti lar case. The word *Mene* indicates a measure weight in silver or gold, hence it meant to Dan "measured" or "numbered"; and, knowing that enemy was at the gates of the city, he saw t Belshazzar's reign was concerned. He interpreted

ord as meaning, "God hath numbered thy king-
dm, and brought it to an end."

Tekel represents a coin or weight in silver or
gld. Daniel's rendering of the word was: "Thou
weighed in the balances, and art found wanting."

Upharsin is another term used of money. Daniel
sv in this word a forecast of the division of Bel-
hzzar's kingdom. Thus spiritual judgment sees
uth shining through the ordinary language of the
nmercial world.

QUESTIONS

1. What parallel exists in the outer world to the deterioration of the inner man when under the spell of intemperance?
2. What is man's responsibility to others?
3. What lesson should we learn from Belshazzar?
4. How was Daniel able to interpret the handwriting on the wall?

Lesson 13, September 29, 1957

UNITY SUBJECT—*Prayer and Performance.*

ERNATIONAL SUBJECT—*Nehemiah: Patriotism in Action.*—Neh. 2:17, 18; 4:6; 13:19-21.

17. Then said I unto them, Ye see the evil case that
are in, how Jerusalem lieth waste, and the gates thereof
burned with fire: come, and let us build up the wall
erusalem, that we be no more a reproach.

18. And I told them of the hand of my God which
good upon me, as also of the king's words that he
spoken unto me. And they said, Let us rise up and
ld. So they strengthened their hands for the good *work.*

6. So we built the wall; and all the wall was joined
ther unto half *the height* thereof: for the people had
nd to work.

19. And it came to pass that, when the gates of Jer salem began to be dark before the sabbath, I commande that the doors should be shut, and commanded that th should not be opened till after the sabbath: and some my servants set I over the gates, that there should burden be brought in on the sabbath day.

20. So the merchants and sellers of all kind of war lodged without Jerusalem once or twice.

21. Then I testified against them and said unto the Why lodge ye about the wall? if ye do so again, I w lay hands on you. From that time forth came they no mo on the sabbath.

GOLDEN TEXT—*Be strong . . . saith Jehova and work: for I am with you.*—Hag. 2:4.

SILENT PRAYER—*I lift my thoughts to God order that my desires may be fulfilled in divi order.*

In order to receive the most help from our less today it would be well to read chapters 1 and 2 The Book of Nehemiah. Those who questi whether we should pray for specific things inste of acknowledging the all-inclusive wisdom of Divi Mind and resting in the faith that what is for o highest good will come to us, find in this lesson resolving of their uncertainty. Nehemiah prayed f the definite desire of his heart. The answer he ceived could not have been more direct, for Artax xes, the channel through which the answer was co veyed, granted his every request.

If prayer is to be answered the first conditi that must be present is absorption in the heart's sire. Unless we desire a thing strongly enough need not expect a definite answer. The supreme C must be approached in oneness of purpose. Nehemi

as so moved by the report he received of the plight of Jerusalem that he mourned and wept for days as he prayed. Such a negative state of mind is inadmissable in prayer. Nevertheless, it aroused in Nehemiah enough intensity of feeling to put him in touch with the soul of the universe, the Father-Mother principle of Being in which all bounty resides.

Fear of failure is banished by prayer, which maintains a constructive attitude that is most important. Asked to make known his request, Nehemiah "prayed to the God of heaven" before complying.

Tactfulness in our relations with others is an important aid in obtaining our requests. Nehemiah trusted God, but he was careful to render the full customary homage to the king. Otherwise he would not have been heard. "The king granted me, according to the good hand of my God upon me." Divine Mind works through man, and while we acknowledge Mind as the source of all good, we do well at the same time to acknowledge the vehicle through which Mind expresses itself.

In Divine Mind is all wisdom and knowledge, and it is our prerogative as well as our duty to use this wisdom in planning the path of our desire. Those who leave all to God, making no effort to understand the nature of their desire or the method of its fulfillment, may receive a complete answer provided their faith is firm enough to compensate for their lack of active co-operation in the work of Mind. Those who pray for the success of a vast enterprise such as the restoration of a city and the building of a temple need to understand all that

is involved in the undertaking, and to that end they should plan and use foresight. Otherwise the answer that comes through man will not be perfect or complete.

Lacking zeal and persuasive power, faith loses much of its effectiveness where its influence over others is concerned. Nehemiah's zeal lighted the torch of his faith, and these two faculties induced his fellow Israelites to join him in building up the wall. Most of those who returned to Jerusalem from Babylon did so on purpose to rebuild the city. Love of country joined with love of God as revealed in the Temple rites in Jerusalem formed a powerful incentive, so that none needed urging or bribing. "The people had a mind to work," and the work went forward as it always does under such conditions. Only when the wall was finished did they stop to hear the "book of Moses" read and interpreted to them. After a half day of being "*attentive* unto the book of the law" they relaxed to feast for a season to send "portions," and "to make great mirth, because they had understood the words that were declared unto them."

The greatest boon that can come to us is understanding and the peace of mind that it brings with it. These blessings are worth all the prayers and all the work necessary to open a path for the taking effect of prayer. We gain our whole desire as we separate our selfless aims from personal, selfish desires (as the Children of Israel "separated themselves from the peoples of the land") and devote ourselves to the work of building a structure of lasting peace into our lives and the life of the world.

QUESTIONS

1. Of what form of prayer is this lesson a justification?
2. Does any good come from indulging in such negative feelings as mourning and weeping?
3. How is fear of failure done away with when it hinders the gaining of our desires?
4. Is tactfulness in our relations with others a help in getting our prayers answered?
5. Is a thorough understanding of our needs and of all the factors involved in our desire essential to their rightful satisfaction?
6. What is the greatest boon we can receive, and how much mental and soul effort are we justified in putting forth to obtain it?

RETURN

Marie Daerr

I add a blessing to a gift.
It has no cost. Yet, suddenly,
The gift is more because of it.
I add a blessing, and I see
That he to whom I gave my gift
Has found a precious substance there—
Not anything that gold can buy,
But something far more sweet and rare.
I add a blessing to a gift
And learn this lesson joyfully:
That, guided by the law of Love,
My blessing flies right back to me!

Silent UNITY

I am willing to do God's will, and the way is made clear.

The Society of Silent Unity, founded more than sixty years ago, is the healing department of Unity School ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

M SO THANKFUL I can write you that my eye is led of all signs of cataract. I was worried for a g time, but after I wrote to you about it I wasn't uid any more; and my eye just gradually cleared until there is no sign of any spots or blurring. I have had so many demonstrations in sickness other troubles. You have always helped me and n so thankful to you. The inclosed money order love offering for you to use in helping someone as you have helped me. I know God is blessing and your work.—*Mrs. L.L., Oregon.*

T SUMMER I REALIZED that I had come to the e where it was necessary that I lose excess ght. Different doctors had advised me to reduce some had even issued me prescriptions for the ing of my appetite. I would try to take these cripions but my system rebelled against the gs. All of my past methods of weight reduction ned to fail. I had always been able to lose weight n I would decide to do so, but then I would

promptly regain it as soon as I returned to norm diet. Inwardly I was becoming desperate, for I kne that I must cut my weight down. Seemingly it w in vain, as I just kept getting heavier and mo short of breath.

One night I turned over on my right side a felt a smothering down, the feeling of lack oxygen, and a peculiar breast pain. Instinctively rolled over on my back, my whole being crying o to the Father for help to lose the excess fat. Then fell asleep.

The next morning I had the urge to read in *Book of Silent Prayer*. The prayer for divine b ance hit me with full force. My answer lay in t realization of this Truth: "Through the power my indwelling Christ I think constructively and wisely. My body is blessed with order and harmo and I am free from excess weight."

Believingly, I worked with this affirmative pra and it came to me that all I needed to do outwar was to cut my intake of fats. I realized that all hunger pains were very good, that they only need to be "lifted up" to my indwelling Christ.

This happened last summer. Today I am free fifty-five pounds of excess weight. My skin is smo and without flabbiness, and people remark how w I look. The wonderful sense of gratefulness Christ that I feel when I climb an ordinary stair without a single puff when I reach the top! And heart fills to overflowing when I use the steplad and feel the freedom of being much less cumb some. I cannot thank Him enough.—*Mrs. L.H. Florida.*

I TELL YOU ALL the gratitude I feel would take n oversize book. The trip from despair to this utiful sense of well-being has been a long but iring one, thanks to Unity. I am glad it took a g time, because I can place true value only on se things I feel have been earned. Overnight hts from rags to riches are not for me!

Not that I am rich as Mr. Average Citizen meas- s a bank account. Not that I have acquired all "things" many persons consider important. It is possible to tell all: how with all the ads say- "Age limit 35" I was led to my present job l I started over completely at 45. My health is envy of many women considerably younger. I e a truly beautiful apartment, a good car--old, perhaps to others a little funny looking—but d for and dependable. And the last major hurdle late—sound personal relationships with my loved s.

Above all, I rejoice in this "bubble" in my chest must be faith! My mind knows, my lips say, my hand writes that I have much reason to be eful. But the little bubble clinches all the argu- nts.

Perhaps there are equally satisfactory ways to el, but I'm so glad I chose—or was more likely to—the Unity route.

I failed to mention that with all this religion iness the best part is that life is really fun! and spect God has a keen sense of humor.--*H.K., fornia.*

YES, IT IS QUITE true that no one is ever apart fror the good he needs. And each person lives and move and has his being in the great fulfilling love of Goc

I humbly tell you that your very letter work unto my heart greatly. I have never got such mighty letter in my life yet.

I passed the examination. Now I am a colleg boy. I'll study English, Latin, Greek, German to ba on studying theology. My heart is full of gladnes The glory is God's. Thank you.—*M.C., Seou Korea.*

His Truth Is a Shield

JUST A FEW LINES TO tell you of the wonderful pr tection my husband and I experienced during our s months' holiday travel through Great Britain.

I wrote you prior to our departure from th country and you sent me an affirmation to use dai during our travels.

In spite of several rough days between Ca Town and Southhampton, we enjoyed every minu of the trip, and the same during the return voya and the thousands of miles' travel we did all ov Britain and Ireland.

Words cannot adequately express my thanks f all blessings, but my prayers are with you each da May your work continue to help peoples all over t world. God bless you!—*Mrs. O.P., South Africa.*

Father, I Thank Thee

I MUST TELL YOU of all the wonderful things th have been happening to me and my family, beca

eel that surely here is the result of your help and idance and the fruits of our prayers.

A little more than two years ago I was out of rk, and my wife was expecting our first child en I wrote to Silent Unity for help and prayer. ortly afterward I started to work for our local ly newspaper as an advertising salesman. While m primarily a radio announcer, this was a perfect portunity to learn another phase of public relas, and through constant prayer about my work as able to make a success of advertising and some t of name for myself within my company.

This same company also operates two radio stas in this area. In time I began to get restless the satisfaction of achievement that comes from ng the work one most wants to do. So I put the ation in God's hands, saying, "If this radio work or me, let it come in your own time, Lord, or me then be satisfied as I am."

Within a few days the general manager of the pany came to me and told me that at last there an opening at the larger of the two radio stas and the station manager wanted me to come to k there! I have been in my new position several nths and now I am probably the most satisfied ng man in the world!

Financially, we could be doing much better, I pose. But that will come. We feel our prosperity abundance all around us in every way and we w so well that God is constantly with us.

We receive the Unity publications each month eagerly await each one of them. So much do we eive for so little!

I would like to bless each and every one wh reads this letter and all of you at Unity School. has been through you that my family and I hav been led to a greater understanding of each oth and of God, our Father. Our prayers are with yo and for you always.—*S.A.T., Massachusetts.*

LAST FALL I WROTE to you for prayers for my so who was transferring to another school. I faithful made the affirmation you sent me several times a d throughout the school year: and he was successf beyond my dreams in his adjustment and academ work!

This fact was beautifully demonstrated at t promotional exercises this year when my son receiv a courtesy award, a perfect attendance certifica and stood second in the class scholastically. In l class play he was the star. I was so happy and thar ful that my heart sang praises unto God. I do tha God for you dear friends, and for your const prayers and letters. They have made my life happ and more abundant. Words cannot express the and gratitude of knowing Unity. It is light to life and I shall do all that I can to lead others that light. God bless you, and may many others s your spiritual help and guidance in times of ne —*Mrs. I.H.L., Virginia.*

Jehovah is the portion of mine inheritance and of my c
Thou maintainest my lot.
The lines are fallen unto me in pleasant places;
Yea, I have a goodly heritage.

—PSALMS

UNITY CENTERS AND CLASSES

ollowing ministers are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

ham—Gordon Taylor, 2803 High-ave

ARIZONA

Sarah Lightle, 117 E Oak
—Herbert Penn, 3223 N 24
—Lilian Cook, 603 N 3d

ARKANSAS

ings—Whipple Bishop, YWCA
Rock—Whipple Bishop, 1504

CALIFORNIA

a—Albert Ransford, 25 N 2d
—Irene Malloy, 6 N 1st
—John Hinkle, Congregational

Hills—Ruth Rae, 200 S Canon
—Joseph & Mildred Haggerty, Cordova
—A Williams, Derby & Warwick
Valley—Edith Gruenwald, 1025 Canyon rd
—Harriet Nichols, 1044 Mt Vernon
—Margaret Butterworth, 411 S Fe
—Frances Flickinger, 308 N Room 10
City—Carroll Moore, 3979 Tilden
o—Alma Ladd, 203 E 5th
Edward Jennens, 985 Palm
—Clifford Carpenter, 119 S Ken-

on Park—Edna Drebert, 7900

d—Maude Galpin, 226 E Spruce
cento—Mary Adams, 2819 Mont-

—Lola Mays, 7522 La Jolla
ach—Sarah Switzer, 935 E Broad-

eles—Ernest C Wilson, C Frank-Kelly, 635 S Manhattan Pl; Mounton, 4419 Mettler; Carrie 1540 W Jefferson
n Beach—Winifred Dietz, 32d & nd
—Cecil Lake, Tioga hotel
—Russell Kemp, 201 Eye
elen Wade, Churchill manor, & Oak
Hollywood—Joseph & Mildred ty, 4871 Lankershim blvd
—Alma Morse, 144 Athol
—Sonja Samiran 1st & Ditmar
—Max Flickinger, 293 N Euclid
—C L & Gertrude Tuntland, 524 adena
—Winifred Deming, 1125 Nevin
—Loren Flickinger, 3843 7th

Sacramento—John Hinkle, 1025 9th; Blanche Evans, 3728 Marconi
San Bernardino—Henry & Harriet Nicholls, 763 D st
San Diego—Marie Fleming, Robinson bldg, 520 E st
San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 2690 Ocean
San Gabriel—Warren Kreml, 325 S Pine
San Jose—Rose Emery, 40 B S 1st
San Leandro—Barbara Lyon, Masonic temple
San Rafael—Helen Wade, 701 Mission
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Wm Helmbold, 227 E Arrellaga
Santa Cruz—Pauline Powell, 407 Broadway
Santa Monica—Sue Sikking, 1245 4th
Santa Rosa—Helen Wade, 845 3d
Stockton—Grace & Laurance Swannell, 48 W Poplar
Temple City—Glenna Arrowsmith, 9608 Workman
Van Nuys—Rose Schneider, 14440 Hamlin; Vera Stenen, 5745 Woodman
Ventura—Wm Noonan, 2020 E Main
Vista—Sonia Samiran, 352 Lado de Loma
Walnut Creek—Marie Giles, 1360 Locust
Whittier—Robert Burke, College at Bright
Yucaipa—Unity, Woman's Club

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado
Denver—Alice Benson, 1410 High
Grand Junction—Mabel Donaldson, 3200 N 12

CONNECTICUT

Bridgeport—Helene Kersten, 199 Fairfield
West Hartford—Faith Cornwall, 1 Walbridge rd
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel; Ann Sandefer 1733 Eye st N W

FLORIDA

Clearwater—Mary Powell, 15 S Osceola
Daytona Beach—Mary Huck, 174 B'way
Delray Beach—Eva Rosencrans, 415 E Atlantic
Ft Lauderdale—Nora Campbell, Woman's club, Maud Guitteau 235 SE 5
Ft Myers—Ann Werner, 1200 Lafayette
Hollywood—Nora Campbell, 112 Harrison Arcade
Jacksonville—Wm & Bonnie Grenson,

634 Lomax; Sallye Wannamaker, 1420 Tyler

Lakeland—Lucile Miller, 127 S Massachusetts

Lake Worth—Fermor Manley, 628 No H

Miami—John Baughman, 412 NE 22 st

Miami Beach—May Stoiber, 5501 Pinetree

Orlando—Carolyn Parsons, Josephine Stuckie, 503 S Orange

Pensacola—Dorothy Thomas, 114 W Garden

Sanford—Carolyn Parsons, Valdez hotel

Sarasota—Dorothy Roy, 1237 Palm No

St Petersburg—Louise Beaty, 801 6 ave S

Tampa—Ruby Wagner, 626 No B

West Palm Beach—Hal & Lassie Rosencrans, 707 Florida ave.

GEORGIA

Atlanta—Wendell Mixson, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW

Macon—Wendell Mixson, Hotel Lanier

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Moscow—Phil Stevin, 309 E 2

ILLINOIS

Alton—Ethel Bradley, Mineral Springs hotel

Bloomington—Arthur Tanner, 108 E Mulberry

Champaign—Viretta Sutherland, 528 E Green

Chicago—W I Hoschouer, 17 N State; Gladys Spaulding, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gorden, 1245 W 63; John Johnson, 1650 S Central Park; Johnnie Colemon, 6156 S Cottage Grove

Decatur—Hazel Erisman, 1910 E Wood

E St Louis—Florence Schaefer, 656 N 79

Evanston—Maud Kellogg, 840 Forest

Jacksonville—Viretta Sutherland, Dunlap hotel

Mattoon—Grace Wright, Demaree bldg

Peoria—Eva Conover, 733 Main

Rockford—Bernice Biggers, 115 Regan

Springfield—Margaret Cain, 709 S 7th

INDIANA

Ft Wayne—Elenore Krafft, 2440 Fairfield

Gary—Grace Free, YMCA, 225 W 5th

Hammond—Grace Free, K of P hall

Huntington—Eleonore Krafft, Court house

Indianapolis—Charles Roth, 907 N Delaware; Frederick Andrews, 8 E Market

IOWA

Des Moines—Mildred Brown, 3118 Grand

Sioux City—Grace Dickhaut, Commerce bldg, 6 & Nebraska

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th

Topeka—Harriet Pfouts, Jayhawk hotel

Wichita—Carl & Lois Moran, 2160 N Oliver

KENTUCKY

Louisville—Maebel Carrel, 757 S B
Ruth Cox, 2907 Virginia

LOUISIANA

New Orleans—Eloie Echlin, 6966 C
Ruth Murphy, 3722 St Charles

Shreveport—Katheryn Jarvis, 721 C

MAINE

Portland—Unity, 93 High

MARYLAND

Baltimore—E Roy Feldt, Southern

MASSACHUSETTS

Boston—Elinor MacDonald, 80 Hu
ton

Cambridge—Edna Titus, 881 Mas
setts

Worchester—Elinor MacDonald, Ac
bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S

Battle Creek—Ferne Mack, 286 N C

Bay City—Aelola James, 404 S Mcl

Birmingham—Frank Glabach, 112
Maple

Detroit—Eric & Catherine Butter
17505 2d blvd; Virginia Shiple
E Grand River; Lois Anderso
Englewood; Estelle Palmer,
Goodwin

E Lansing—Roxie Miller, 425 W
River

Flint—Gladys Clarke, 1201 Met
tan bldg

Grand Rapids—Leon Miller, 530 S
ave NW

Grosse Pte Woods—Eve Edeen,
Mack

Jackson—Ferne Mack, 400 S Jack

Kalamazoo—Amy Moffett, 209 W

Lansing—Nora Hines, 217 Townse

Midland—Aelola James, Communit
ter bldg

Muskegon—Leon Miller, YWCA

Pontiac—Blanche Joki, 71½ N S

Royal Oak—Walfred Tauralnen,
Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hen

MISSOURI

Independence—Fannie Baldwin,
Delaware

Kansas City—Louis E & Ethel
707 W 47th

Lemay—Julia McKee, 3701 Bayl

Lee's Summit—Unity Village Cen

Overland—Kate Evans, 2422 Goo

Springfield—Polly Weeks, 213 E C

St Joseph—Osla Jones, 1202 Felix

St Louis—Blaine Mays, Skinker
eyth; Hilda Westermeyer, 3616
Florence Brummer, 4621 S Kin
way; Ethel Bradley, 4328 Easto

MONTANA

Billings—Jesse McGuire, 101 Lew

—Mary Wessel, 103½ Bridger

ary Wessel, YMCA
lls—Esther Lewis, 1023 2 ave S
—Mary Wessel, 322½ W Cal-

NEBRASKA

N Broadhurst, 1317 N 42d

NEVADA

y Caswell, 847 University

NEW JERSEY

Park—John Manola, 3d & Emory
ck—Eleanor Drew, Woman's

—Gladys Stevenson, 6 S Ful-

Edith Berry, Benzell hotel, 456

-Gladys Stevenson, YMCA 128

l—Louise Gerhold, 365 S Maple
Edith Berry, 489 W State

NEW MEXICO

que—Mina Stevenson, 1219 Ti-
e NW

NEW YORK

illian Matthews, Statler Hotel
-Adele Woodruff, 135-42 40 rd
ills—Adele Woodruff, Tennis
Burns
k—Emma Jean Sartori, Com-
church
ward Bradford, 436 N Geneva
-Stella Wrenn, 451 Sunrise
elle—Ethel Nickelson, YMCA
sion
—Georgiana Tree West, J Sig
1 W 47; Crichton Boatwright,
ave; Josephine Siemon, 400 E
la Wrenn, 15 E 11 st; Nanna
360 W 125, Rooms 2 & 3;
olland, 2523 7th ave
-Elise Rosenburg, 55 Prince
—Marian Hoagland, 6 Ferry
-Adele Woodruff, 112 Downing
Howard Bradford, 110 Onon-

ns—Eleanor Drew, 254 Martine

NORTH CAROLINA

Velma Hoffman, 430 McDowell

OHIO

n Fischer, 1075 W Market
ed Beale, 2508 Market N
-Erna E Wissmann, 2853
rd; Millie Leslie, 18 W 9
-Earl & Martha Anthony, Ho-
land; Cleo Lee, Masonic tem-
Euclid
-Joe Jones, 4343 N High
chael Giannuzzi, 1008 Grand

Dora BeVier Sederis hotel
Unity, 117 Ross

Mansfield—Carol Whipple, 29½ N Walnut
Marion—Ethel Wallace, YMCA
Springfield—Unity, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Thomas Coates, 152 High NE
Youngstown—Thomas Coates, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 825 Cherokee
Muskogee—Ruth Jacques, 921 W Broadway
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 806 N. Grand c/o R W Viersen
Ponca City—Ruth Jacques, 104 W Grand
Tulsa—Grace Kehrer, 25 E 19; Dan Saunders, Alvin hotel

OREGON

Eugene—Hugh White, 1215 Oak
Medford—Unity, Holly Theater bldg
Portland—Ross Goodman, 1430 SE 35

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 245 S 16
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Memphis—Hassall Self, 1911 Madison; Montee Falls, YMCA bldg
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugene Lane, 2120 Tyler
Corpus Christi—Rose Peeler, 330 S Tancahua
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, 901 Page
Houston—Dale Newsum, One Chelsea pl; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 1509 B ave M
San Antonio—Mary Myles Maverick bldg

VIRGINIA

Fairfax—Mildred Park, Town Hall

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Imogene Elliott, 1701 Rockefeller
Greenbank—Beulah Scott, Greenbank Club House
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Seattle—Ross Breakwell, 4030 Arcade bldg; Ella Peterson, 12746 33d NE
Spokane—Phil Stovin, 1124 W 6 ave
Tacoma—Helen Steigler, 2102 S 23
Yakima—Marguerite Sandis, 109 S 4

WEST VIRGINIA

Huntington—Clarion Lindas, Lewis Arcade

Wheeling—Ada Frew, Catholic Women's League, Chapline & 14

WISCONSIN

Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin

Sheboygan—LuVerna Bauer, 1603 S 9

CANADA

Montreal—May Duncan, 1501 Chomedy

Ottawa—May Duncan, Kings Daughters bldg, Laurier ave

Toronto—Mary & George Dunning, 173 Eglinton ave W

Vancouver—John Wilkinson, 1557 W Broadway

Windsor—Louise Thies, 595 Victoria

Winnipeg—Dorothy Lundgren, 356

ENGLAND

Easington Village—Thomas Merr 11 Sea View, Co Durham

Kingston-on-Thames—Robert Sikkr Penrhyn rd

London—Ruth Hacking, 6 Stanhop race, W 2

Nr Whitstable—Olive Hacking, 1 sel dr, Swalecliffe, Kent

Sunderland—T Merrington, Co D

JAPAN

Tokyo—Shigeharu Uchida, 2297, 2- Kasuga-cho, Nerima-ku

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France- 13 rue de Douai, Paris, France; in Italian: Eva Pasini, 5 Corso Genova, (328), Italy; in German: Kathe Blenkner, Deutschherrenstr 190, Bad Good Lannerdorf, British Zone; in Swedish & Finnish: Maija Bloomberg, Tervakosk land; W A DaSilva, Caixa 1340, Sao Paulo, Brazil *(Daily Word* in Portug

THE PURPOSE OF UNITY

UNITY SCHOOL OF CHRISTIANITY is a religiou educational institution teaching the use of the Jesu Christ doctrine in everyday life, and is not a church However in disseminating the teachings of Unity based upon the Bible and especially upon the teach ing of Jesus Christ, teachers have formed independ ent organizations for study and worship, and thes organizations have evolved into groups called centers societies, assemblies, and churches. These groups an a part of the Unity fellowship and work in close co operation with the Unity School of Christianity, bu Unity is not a denomination nor a sect. Those wh study the Unity teachings and who attend a Unit church are free to keep their affiliation with an church they desire. Unity teachings explain the ac tion of mind, the link between God and man. The explain how mind affects the body, how it bring man into an understanding of God. Accept what, i Unity, appears to you to be Truth, and withhol judgment on the remainder until you understand i

A More Wonderful You

A Collection

As the title indicates, *A More Wonderful You* is a : on self-improvement. It comprises articles that : selected from the various Unity periodicals because proved of great practical benefit to readers. ned especially to help the reader express more fully rue self and to live a more triumphant, purposeful this book offers a wealth of helpful material.

ome representative chapter titles are: "Be Not nayed," by William A. Clough; "Self-Confidence," Vright Field; "About Eating," by Lowell Fillmore; ıgination," by L. Stevens Hatfield; "The Kingdom Right Relationships," by Kathleen W. Welch; ıity," by Gardner Hunting; "True Security," by tance J. Foster; "How to Make Your Work Easy," owell Fillmore; "Your Right Leading," by James veaney.

Containing twenty-nine chapters in all, *A More derful You* has become one of Unity's most pop- books since its publication in 1952.

(*A More Wonderful You* is $1 a copy.)

Unity Books

For Beginners in Truth	Beginning Again	
	Be!	
	Doctor Houston Speaking	
	Favorite Unity Radio Talks	
	God a Present Help	
	God Is the Answer	*Dutch, English*
	Great Physician, The	
	How I Used Truth	*German, English, Greek*
	How to Let God Help You	
	Lessons in Truth	*English, Japanese, Swedish, Portuguese German, Italian, Spanish, Russian, French, Dutch, Greek*
	More Wonderful You, A	
	Myrtle Fillmore's Healing Letters	
	New Ways to Solve Old Problems	
	Peace Begins at Home	
	Practical Christianity for You	
	Prove Me Now	
	Special Methods for Attaining Spiritual Mastery	
	Story of Unity, The	
	Things to Be Remembered	
	Whatsoever Ye Shall Ask	
For Healing	Christian Healing	*German, English*
	Divine Remedies	
	Jesus Christ Heals	
	Truth Ideas of an M.D.	*Italian, German, English*
	You Can Be Healed	*Swedish, English*
For the Home	Unity Vegetarian Cookbook	
	You and Your Child	*French, English*
For Prosperity	Both Riches and Honor	*French, English*
	Prayer in the Market Place	
	Prosperity	
	Prosperity's Ten Commandments	
	Working with God	
For Inspiration	Best-Loved Unity Poems	
	Be of Good Courage	
	Household of Faith, The	
	Lovingly in the Hands of the Father	
	Mightier than Circumstance	
	Prayer Changes Things	
	Sunlit Way, The	
For Devotion	Effectual Prayer	
	Holy Bible, American Standard Version	
	Keep a True Lent	
For Advanced Study	Atom-Smashing Power of Mind	
	Christ Enthroned in Man	
	Have We Lived Before?	
	Know Thyself	
	Let There Be Light	
	Metaphysical Bible Dictionary	
	Mysteries of Genesis	
	Mysteries of John	
	Selected Studies	
	Talks on Truth	
	Teach Us to Pray	*French, English*
	Twelve Powers of Man, The	
	What Are You?	
For Children	Adventures of the Seven Spartans	
	Barky's New Home	
	Barky and His Friends	
	Crybaby Kangaroo	
	Jet's Adventures	
	Jet and the New Country	
	Jet's Choice	

NEWS *from* UNITY

ily Prayers Children

he habit of daily prayer truly inspiring and help- one, and it is a habit that ld be established as early ife as possible.

ee Wisdom, Unity's azine for children, which entioned elsewhere in this th's "News from Unity," s children to learn daily er through a special fea- called "My Daily Word God." This feature con- of two pages displaying ort prayer for each day of particular month. Chil- like the feature and en- using it.

nity has printed extra es of this feature for ember, and will be happy end you one free of ge. As you may know, y's work in sending out literature of this type is ed on through love offer- sent to the Good Neighbor Fund. If you would like a copy of "My Daily Word with God" for your own child or some small friend, write to Unity School of Christianity, Lee's Summit, Missouri.

Sample Copies of Unity Magazines

Do you have friends or relatives whom you would like to introduce to the study of Truth? This can be done easily through the gift of one of the Unity periodicals. You may send for subscriptions for your friends, pass along your old copies, or, if you wish, Unity will be happy to send you sample copies of UNITY or any of the other Unity magazines.

If you would like some sample copies, please write to Unity School of Christianity, Lee's Summit, Missouri, telling us which magazines you would like, and stating your name and address.

Coming Next Month in UNITY

Do you sometimes encounter lack, illness, or dissatisfaction in your life? Or do you know persons who have these problems? If you do, you will be especially interested in an article featured in next month's UNITY.

Titled "The Healing Touch," this outstanding article is by Mary L. Kupferle. In it, the author tells just what the "healing touch" is, and how anyone can learn to apply it to bring new good into his or her life.

She states: "The divine love of Jesus and the love within our own hearts is still today the healing touch for the woes of the world. Nothing in the present times can withstand this love when its power is acknowledged and called into activity within our own minds and hearts."

The article gives a number of illustrations, from modern life and from the Bible, showing how persons have found healing for all kinds of adverse conditions.

If you have friends who need help in their lives, send them a gift subscription to UNITY magazine, and ask that it begin with the October issue so they will receive this fine article. UNITY, $1 a year.

It Is Back-to-School Month for Children

September is back-to-sc month, and thousands of and girls will be tucking *Wisdom,* Unity's mag for children, into their sch bags along with the new reader and speller arithmetic book. *Wee dom* is a real friend to dren, giving them amuse and help for daily livir the same time.

Wee Wisdom features moving true-to-life s that teach Christian ciples through showing in action. Children can the Christ way of sc their problems simply b lowing the good exa shown in these stories.

The September issue example, features a called "Good-by to the gan," by Virginia H Smiley. It tells of a N Indian girl, who is despe afraid to leave her fa home and start to scho the first time. She learn by giving friendliness can receive it back agair her first day of school out to be a joyous exper

You can give a gift c happiness to some boy by giving a subscriptic *Wee Wisdom.* The ma is $2 a year.

Is Touchdown Time!

The football season is open-
g now, with all its color
d excitement and perennial
arm. And this month, *You*
agazine keeps in step with
e interests of young people
l over the country by featur-
g an exciting story of the
idiron. Written by Jay
Vorthington, the story is
led "Pass Plot," a tale any
y or girl is sure to enjoy.

Also in the September *You*
ill appear an unusual article
lled "Search for the Dis-
ples," by James A. Decker.
tells of Suné Richards, the
ainter with the camera,"
d of her adventures in seek-
g subjects for her photo-
rtraits of Jesus and his
elve devoted friends.

With outstanding features
e these to choose from each
onth, it is easy to see why
ou magazine is called "the
en-ager's best friend." One
rl writes: "Although I have
en receiving *You* magazine
r only four months, al-
ady it seems like an old
iend. *You* is the most in-
iring and down-to-earth
agazine I have ever read.
e articles and poems make
earer the way for us teen-
ers, who are faced in every-
y life with the very prob-
ns *You* tells about.

You is only $1 a year.

How to Make Prayer Work in Your Life

Have you prayed earnestly for something, but failed to receive it? And have you wondered why this happens?

If you have, you will want to read Phyllis M. Costigan's article "Where Are You Looking?" in the September 29 issue of *Weekly Unity* magazine. It tells just why our prayers sometimes seem to bring no results, and also tells how we can change this state of affairs.

Weekly Unity brings you all the latest news of Truth in action. Each issue includes articles by well-known Truth writers, a column by Lowell Fillmore, the president of Unity School, a message from Silent Unity, Bible lessons, letters about answered prayers, inspiring poems, and lovely pen-and-ink drawings.

One reader of *Weekly Unity* writes: "I can scarcely express how much *Weekly Unity* means to me. Its wonderfully helpful articles are a constant source of inspiration for daily living, and many times I would find it difficult to carry on without the messages it conveys."

A year's subscription for *Weekly Unity* is $1 and means a year of fine reading about Truth in action.

September Features in Daily Word

Are you ever bothered by changes in your life? "In every new experience there is the promise of greater good," says Robert P. Sikking. His article, "Strange Paths," appearing in September *Daily Word,* will help you to find the good in every new experience. "The Spirit in us is always big enough to accept change in our life experience," he continues, "the Spirit in us is always ready to go forth."

Would you like to be more alert and enthusiastic—to make the most of your life? Perhaps you have been "asleep" to the power you have to stir up these qualities within you. The article, "How Do You Feel about It?" by Val Rey, also in the September *Daily Word,* offers a simple plan that will help.

You will also find inspiration in the poems, "How Beautiful the Night," by Elizabeth Landeweer, and, "Home As to Harbor," by James Dillet Freeman, and the peaceful cover picture of boats in a harbor. Together with the daily lessons, these features combine to make an indispensable spiritual companion for the entire month. *Daily Word* is $1 a year.

Pageant Magazine Pri Unity Article

As a friend of Unity, will be interested in reac the article about Unity appears in the September sue of Pageant magaz This article tells how Cha and Myrtle Fillmore foun the movement, which be with a miracle of healing, of the healings that T helps others to bring abou

You may obtain a cop Pageant magazine from local newsstand during month of September and this inspiring article.

Coming Events at Unity Village

In October, a special m retreat is to be held fo second year at Unity l quarters. Dates for the of Unity Retreat are Oc 7 to 11. All men interest Unity are cordially invit attend, and represent from various men's g are especially urged to d This will be a time of itual renewal and fellow

Any man who is inte in attending the Me Unity Retreat should arrangements to do so as as possible by writing to Director, Men of Unit treat, Lee's Summit, Mo

THE BUSINESS OF LIVING

Unless we are actually working in the business world, we do not usually think of ourselves as business men and women. But there is one business in which all of us are constantly engaged—the business of living.

Good Business magazine is especially designed to help make the business of living a happy and successful one for you. The September issue, for instance, includes these three outstanding articles:

"Through You, God Blessed Us," is by Alexander Lake. It is the story of a man and wife who set up a cleaning business, invested time, energy, and money to give free service to victims of a flood, and then saw their business completely destroyed by fire. You'll want to read how they found God's law of success still holding firm in spite of these adverse circumstances.

"Be Glib!" by Eugene Sorflaten, is a special for salesmen or others who must be able to speak easily. It stresses the fact that anyone can be a fluent talker, without being shallow or insincere; it shows how you can learn to "be glib" in this special sense.

"A Real Break," by Esther Freshman, concerns the practice of coffee breaks. It is a simple and fascinating illustration of the truth that what happens to us has far less effect than what we think about what happens to us.

Many more articles as fine as these are featured in each issue of *Good Business*. A full year's subscription is priced at only $1.

NITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

A Gift of Light

You can give spiritual light and comfort t those who need it most by supporting the wor of Unity's Silent-70 Department. Silent-70 senc free Unity literature to hospitals, prisons, arm camps, and many other institutions and ind viduals in this country and around the world.

A woman in Greece recently sent this lett to Silent-70: "In writing you what a hung there is here for inspirational literature and n pleasure in sharing the Unity literature th comes to me through the generosity of frienc I did not dream that I might receive such generous supply of Unity literature imme ately to give to these persons who need it. reminded me at once that God is able to 'exceeding abundantly above all that we ask think.'

"Each time I am able to put a Unity pamph in the hands of one who desperately needs t sort of help—and the world is full of such p ple—I feel as if a pebble had been dropped i the sea of need and the circles of help will out endlessly from that simple gesture, reach far, far beyond what we can measure. S reading matter is as oil to a lamp; withou the spiritual life flickers out, but with it plenished the light shines out to show the to others in the dark."

You can help keep the light of spirit burn around the world by sending a love offering

SILENT-70

UNITY SCHOOL OF CHRISTIAN
LEE'S SUMMIT, MISSOURI

ELP FOR STUDENTS OF THE BIBLE

If you teach a Sunday-school class of young eople; if you have children or young relatives hom you would like to educate in the Bible uths; if you are sometimes asked to give the sson for your adult group; or if you would imply like to understand the deep wisdom of e Bible more fully yourself, you will find the *nity Sunday-School Leaflet* extremely helpful.

One Sunday-school teacher writes: "The *nity Sunday-School Leaflet* has made it pos-ble for me to explain intelligently to my group f children the meaning of our weekly lesson. would be at a great loss without it."

The *Unity Sunday-School Leaflet* includes e "Bible Text" of the International Sunday chool Lessons (American Standard Version), The Lesson Story," "What the Lesson eaches," and a "Frank and Frankie" story that lls how a boy and a girl learn to practice ruth in their work and play. It also features *Teachers' Section,* which consists of a four-ge monthly supplement to the weekly lessons d gives suggested helps for teachers.

The *Unity Sunday-School Leaflet* is mailed onthly in a package containing the four-page pils' *Leaflet* for each Sunday of the month d one copy of the monthly *Teachers' Section.* ou can receive this valuable teaching material r only $1 a year, so order your subscription r the *Unity Sunday-School Leaflet* today.

NITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

FINDS PROSPERITY AND NEW FRIEND

"When I first sent for a Prosperity Bank writes a friend in California, "I did so becaus I felt I was getting careless about spiritual a fairs and the drill was a means of remindin myself daily. I really never considered financia prosperity; but within a few days, I was aske to work part time in a school office.

"Soon I was working full time. Not only wa I earning money, but I made many friend Since I knew no one here I had been quite lon ly, and the friends meant even more than th money. Now it is vacation time, but everyor in the office told the principal that they wa me back next school year because they enjoy having me so much. Isn't that wonderful especially as I am sixty and they are all young

Use the coupon to try the Bank plan toda

Unity School of Christianity, Lee's Summit, M

----------(PLEASE PRINT ALL NAMES AND ADDRESSES)--------

Here is my order for three UNITY gift subscriptions and a B in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

Find New Peace of Mind during LESSONS in TRUTH WEEK

"Do not be under bondage to false beliefs about your circumstances or environment. No matter how evil circumstances may appear, or how much it may seem that some other personality is at the foundation of your sorrow or trouble, God, good, good alone, is really there when you call His Law into expression."

The illuminating passage above is from H. Emilie Cady's *Lessons in Truth,* the book Unity friends will be studying together during Lessons in Truth Week, September 9 to 15. Each year, thousands of persons take part in this period of prayerful study. By deepening their spiritual understanding they manifest new abundance of health and substance in their lives.

One friend writes: "I am still reaping benefits from my Lessons in Truth Week study. Joyous experiences, friendly and generous neighbors, harmonious adjustments in human relations, another financial increase—the list is endless!"

You are invited to join in this year's observance of Lessons in Truth Week, September 9 to 15. All you need is your Bible, a copy of the book *Lessons in Truth,* and *The Lessons in Truth Study Guide,* especially prepared as an aid to the study of this book. *Lessons in Truth* is priced at $1, and with it you will receive the *Study Guide* without charge. (If you already have the book, Unity will be happy to send you the *Study Guide* free on request.)

UNITY SCHOOL
OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

PERSPECTIVE

What have you for your spirit's worth,
Four walls or the unbounded earth?

Who are you? One of them that plod,
Or an uplifted child of God?

What are your thoughts? A load to bear,
Or wings that lift you past despair?

Think Godward, soul, and you shall find
Earth's limits cannot touch the mind;

That those who walk with spirits freed
Are heirs to paradise indeed.

—*R. H. Grenville*

UNITY

UNITY FOR SEPTEMBER 1957